

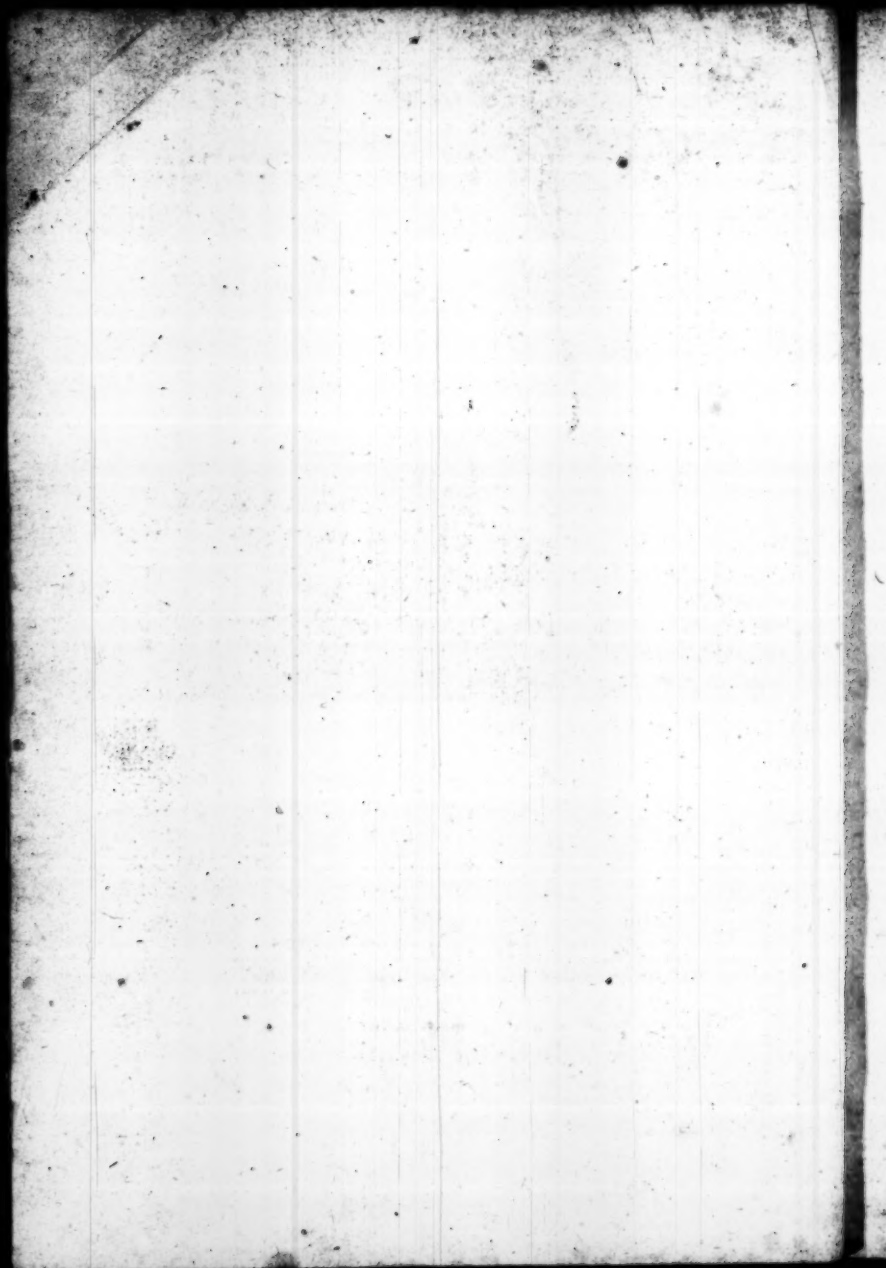
THE
Voyages & Travels
OF
Sir *John Mandevile*, Knight.

Wherein is set down the Way to the *Holy Land*, and to
Hierusalem : As also to the Lands of the Great *Caan*,
and of *Prestor John* : to *Inde*, and divers other
Countries : Together with many and
strange Marvels therein.



L O N D O N,

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THE VOYAGES and TRAVELS

OF

Sir John Mandevile, Knight.

CHAP. I.

A Description of the Way to *Hierusalem* on Horse,
on Foot, or by Sea.

That will travel to Hierusalem, may go many ways both by Sea and Land, after the Country that he cometh from. And think not, kind Reader, that I will tell all the Towns, Cities, and Castles that men shall pass by going, for then should I make too long a Tale, but only the most principal Countries, Cities, and Towns that men shall go by, and through, to go the right way.

First, if a man come from the West side of the World, as England, Ireland, Wales, Scotland, and Norway, he may if he will go through Almain, and through the Kingdom of Hungary, which King is a mighty Lord, and holdeth many Lands and great: for he holdeth the Land of Hungary, Savoy, Camony, a great part of the Kingdom of Russia, and reacheth to the land of Millain, and marcheth on to Cyprus. And men must pass then through the land of Hungary, and through the City that men call Capanny, and near the Castle of Nurburgh, and by the Isle Torne, and so by the River of Danubi, that is a great River, and goeth into Almain under the Hills of Lombardy, and it taketh in to it forty other Rivers, and runneth throughout Hungary, through Cresses and Crochie, and goeth into the Sea so strongly, and with so great might, that the water is fresh thirty miles within

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within the Sea. And afterwards men go to Belgrave, and enter into the Land of Bugres, and there men pass a Bridge of Stone that is over the River of Morack, and so pass the Land of Pinceras, and come to Greece, to the City of Stermisse, and to the City of Assinpan, that was sometime called Bradre the Noble, and so to Constantinople, that was sometime called Byzantium, and there the Emperoz of Greece hath his Court.



At Constantinople is the fairest Church in the World, and it is called St. Stevens. And before this Church is a guilt Image of Justinian the Emperoz, and it is sitting upon an Horse, and crowned, and it was wont to hold a round Apple in his hand, and men say there, that it is a token that the Emperoz hath lost a part of his Lands, for the Apple is fallen out of the Images hand, and sure he hath lost a great part of his Lordship; for he was once sole Emperoz of Rome, of Greece, and of all Asia the less, of Sury, and of the Land of Judea, in the which Hierusalem is, and of the Land of Egypt, of Persy and Araby, but he hath lost all but Greece, and that he holdeth only. They would put the Apple into the Images hand, but it will not hold it. The other hand he lifteth up against the East, to menace misdoers. This Image standeth upon a Pillar of Marble.

Likewise

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Here beginneth a short Treatise of sir John Mandevile, Knight (who was born in England, in the Town of Saint Albans) that speaketh of the Ways to Hierusalem, to Inde, and to the great Caqn, and Prestor John's Land, and to many other Countries, and also of many marvels that are in the Holy Land.

FOrasmuch as the Land beyond the Sea, that is, the Holy Land, which some call the Land of Behest, or Promise, among all other Lands is most worthy. In that Land it pleased our Lord to take flesh and blood of the Virgin Mary, and to traverse that Land, with his own feet, and there he did many Miracles, Preach and Teach the Faith, and the Law of Christian men, as unto his Children, and there did suffer many reproofs and scorns for us: and he that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he said, *I am King of the Jews*: For at that time it was the Land of the *Jews*: and that Land he chose before all other Lands, as the most worthy part of all the World. And as the Philosopher saith, *Virtus rerum in medio consistit*; that is, the vertue of things is in the midst. In that Land he led his life, and suffered death of the *Jews* for us, to save and deliver us from the pains of Hell, and from death without end, the which was ordained to us for the sin of our Father *Adam*, and our own sins also. For he that will do any thing, to have it known openly, will proclaim it in the middle place of a Town or City, so that it may be known to all parties of the City: So he that was King of Glory, and of all the World, would suffer death for us at *Hierusalem*, which is the midst of the World; that it might be known to all Nations of the World how dear he bought man. Ah dear God! what love had He to his Subjects, that when he had done no trespass, would for his Trespasors suffer death? Right well ought men to love, worship, and serve such a Lord, and praise such an Holy Land that brought forth a Lord of such Fruit, through the which each man is saved if it be not his own fault. This is that Land prepared for an Heritage to us: and in that Land would he die as leased, to leave it to his Children. For the which each good Christian man that may and hath wherewith

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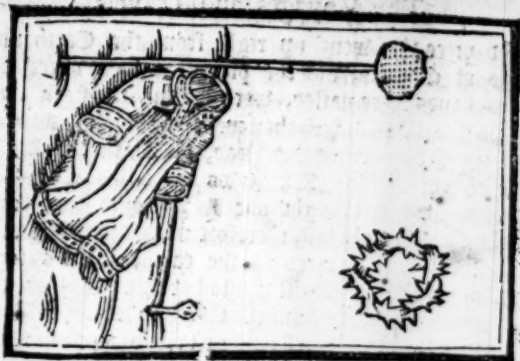
wherewith, should strengthen him for to conquer his right Heritage, and purchase it out of evil peoples hands; for we are called Christian men of Christ our Father, and if we be the right Children of Christ, we ought to challenge the Heritage that our Father left us, and take it out of strange mens hands. But now Pride, Covetousness, and Envy, have so enflamed the hearts of the Lords of the World, that they are more busie to disinherite their Neighbours, than to challenge or conquer their right Heritage aforesaid. And the common people that would put their bodies for to conquer this Heritage, they may not do it without Lords: for assembling of the people without a chief Lord, is as a Flock of Sheep without a Shepherd, the which depart asunder, and wot not whether they do go. But would God the worldly Lords were at a good accord, and with other of their common people would take this Holy Voyage over Sea, I trust well, that within a little time our right Heritage before said would be recovered and put into the hands of the right Heirs of Jesus Christ.

Now forasmuch as it is a long time since there was any general Passage thither, and that many men desire to hear the description of the Holy Land, I will declare it.

I, *John Mandevile*, Knight, who was born in *England* in the Town of *St. Albans*, passed the Sea in the year One thousand three hundred thirty two on Saint *Michaels* day; and there remained long time, and went through many Lands, and many Provinces, Kingdoms, and Isles, and have passed through *Turkie*, and through *Armony* the Little and Great, through *Tartary*, *Sury*, *Araby*, *Egypt* the High and the Low, through *Liby*, *Chalde*, and a great part of *Aethiope*, through *Amazony*, through *Inde* the Less and the More, and through many other Isles which are about *Inde*, where many people dwell of divers shapes. Of the men of which Lands and Isles, I shall speak plainly, and shall declare part of the things I have seen.

For them that will visit the holy City of *Hiernusalem*, and the places that are thereabout, I will tell the right way that they shall hold thither; for I have ridden it, and passed it with good observation.

Farewell.



Likewise at Constantinople is the Crosse of our Lord, and his Coat without seam, the Spunge and the Reed, with the which the Jews gave our Lord Gall to drinke on the Crosse; and there is one of the Nails that our Lord was nailed with to the Crosse. Some men think that half the Crosse of Christ is in Cyprus, in an Abbey of Monks, that men call the Hill of the holy Crosse: but it is not so; for the Crosse that is in Cyprus is the Crosse on the which Disma the good Thief was hanged: but all men know not that; yet for the getting of the offering they say, that it is the Crosse of our Lord. For ye shall understand, that the Crosse of our Lord Iesus Christ was made of four manner of trees, as is apparent by the Verse following:

In Cruce sit Palma, Cedrus, Cypressus, Oliva.



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For the piece that went up right from the Earth unto the head, was of Cypriels, and the piece that went oberthwart, to which his hands were nailed, were Palm; the stock that stood within the Earth, in which they made a Pozicis, was of Cedar, and the Table above his Head, on which the Title was written, was of Olive. The Jews made this Crosse of these four Woods, for they thought our Lord should have hanged as long as the Crosse would last, therefore made they the foot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Christ would have stunk; therefore they made the piece that went from the Earth upwards, of Cypriels; so that the smell of his Body should grieve no man that came by: and that oberthwart was made of Palm, in signification of Victory: and the Table wherein the Title was, was made of Olive, for it betokened peace; as the Story of Noe witnesseth, when the Dove brought the Branch of Olive, it betokened peace made between God and Man.

And ye shall understand that the men that dwell beyond the Sea, say, that the piece of the Crosse that was of Cypriels, was of the Tree that Adam eat the apple of; for so they find written; They say also, that their Scripture saith, that when Adam was sick he willed his Son Seth, that he should go to Paradise, and pray the Angel that kept Paradise, that he would send him Oyl of the Tree of Mercy, for to annoint him, that he might have health; and Seth went, but the Angel would not let him come at the Gate, but said unto him, that he might not have of the Oyl of mercy, but he gave him three kernels of the same Tree that his Father eat the Apple of, and bad him as soon as his Father was dead, that he should put those kernels under his tongue, and bury him, and he did so: and of these three kernels sprang a tree; and the Angel said, when the tree bare fruit, then should Adam be made whole. And when Seth came again and found his Father dead, he did with the kernels as the Angel commanded him; of which came three trees, whereof a Crosse was made that bare good Fruit, that is, our Saviour Jesus Christ, through whom Adam, and all that came of him shall be delivered from everlasting death, if it be not their own default. This holy Crosse had the Jews hid under the Earth in the Rock of the Mount Calvary, and it lay there

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there two hundred years and moze, as they say, unto the time that St. Elene found it; which St. Elene was the Daughter of Coel King of England, and then was called Brittain, and after married to Constantius first Consul, and after Emperour of Rome, who had by her, issue, Constantine the Great, born in England, and afterward Emperour of Rome; which Constantine turned the name of Bizantium into Constantinople: he reedified that City and made it the Monarchal Seat of all Europe and Asia minor. Also the Cross was in length eight cubits, and the pierce that went overthwart was thre cubits and a half.

A part of the Crown wherewith our Lord was crowned, and one of the Nails, and the Spears head, and many other Reliques, are in France at Paris, in the King's Chappel; and the Crown lyeth in a Vessel of Chrystal richly decked: for the French King bought those Reliques sometime of the Jews, to whom the Emperours had laid them to pledge for a great sum of Gold. And though men say that this Crown was of Thornes, ye shall understand that it was of Junks of the Sea, which be white, and prick as sharp as Thornes, for I have seen and beheld many times that at Paris, and that at



Constantinople, and they were both made of the Junks of the Sea. And you shall understand that our Lord in that night that he was taken, he was led into a Garden, and there he was examined sharply, and there the Jews crowned him with a Crown.

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Crown of Abbespine branches that grew in the same Garden, and set it on his Head so fast, that the blood ran down many places of his Visage, Neck, and Shoulders; and thereby the Abbespine hath many vertues; for he that beareth a branch of it about him, no Thunder nor no manner of Tempest may hurt him; nor in the house that it is in, may no evill spirit come, nor in no place where it is. And in that same Garden St. Peter denyed our Lord thrice. And afterwards was our Lord led before the Pharisees and Ministers of the Law, into another Garden of Annas, and there he was examined, scourged, and crowned oft with sharp Thorns, that men call Barbarenes, that grew in the same Garden, and that hath many vertues. And afterwards he was led to a Garden of Caiphas, and there he was crowned again with Egantine, and after that he was led to a chamber of Pilate, and there he was crowned, and the Jews set him in a chair, and clad him in a Mantle of Purple, and then made they a Crown of the Junkes of the Sea, and therewith they kneeled to him, and mocked him, saying: Ave Rex Iudæorum, that is, Vail King of the Jews; and of the Crown, half is at Paris, and the other half at Constantinople, the which our Saviour Christ had on his Head, when he was nailed on the crosse. And the Spears fast the Emperour of Alman hath; but the head which was put in his side is at Paris, they say, in the holy Chappel: Likewise, the Emperour of Constantinople saith, that he hath the Spears head, and I have seen his, but it is greater than that at Paris. Also at Constantinople lieth Saint Anne our Ladies Mother, whom Saint Elene caused to be brought from Jerusalem, and also the Body of Saint John Chrysostome, that was Bishop of Constantinople. There lieth also St. Luke the Evangelist, for his bones were brought from Fethany, where he was killed, and many other Reliques are there: and there is a Well of Stone, as it were Marble, which men call Hydrus, that evermore drippeth water, and filleth it self every year once. We shall further know that Constantinople is a fair City, and well walled, and is three cornered, and there is an Arm of the Sea that men call Hellespont, and some the Funch at Constantinople, and some the Breach of Saint George: and this water incloseth two parts of the City: and upward to the Sea upon that

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that water was built the great City of Troy, in a fair Plain, but that City was destroyed by the Greeks.

CHAP. II.

Of the Islands of Greece.

A Four Greece are divers Isles that men call Calabrie, Calcas, Settico, Tholosia, Minono, Faxion, Golo, Carpat and Lampne: and in this Ile is Mount Athos that passeth the Clouds. And there are divers speeches, and many Countries that are obedient to the Emperour of Constantinople; that is, Turcoply, Pintie, Parde, Comage, and many other: Thracia and Macedony, of which Alexander was King. In this Country was Aristotle born, in a City that men call Strageris, a little from the City of Tragie; and at Strageris is Aristotle buried, and there is an Altar on his Tomb, where they make a great Feast every year, as it were a Saint. And upon this Altar the Lords hold their great Counsels and Assemblies; for they think that though the Inspiration of God and him, they have the better Counsel. In this Country are very high Hills: there is the Hill Olympus, that parteth Macedony and Thracia, whose height reacheth to the Clouds. There is also the Hill Athos, which is so high that the shadow of it reacheth to Olympus, and it is near threescore and seven miles between. And above that Hill is an Air so



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clear, t'at no wind can be felt, neither may any beast live there, the Air is so dry. Some of the Country say, that Philosophers were wont to go up to the top of those Hills, (holding to their Hoses a Spunge wet with water, because of the dryness of the Air) and in the dust of the Hill write letters with their fingers, which when they came again the next year, they found without any default, even as they had written them the year before; whereby it appeareth that those Hills pass the Clouds to the pure Air.

At Constantinople is the Emperors Palace, which is fair and richly built, and therein is a place for Iusting made about with Stages, that every man may well see without hindring of one another. Under these Stages are vaulted Stables for the Emperors Horses, and all the Pillars are of Marble. Within the Church of St. Sophie, an Emperoz would have laid the body of his Father when he was dead; and as they made the Grave, they found a Body in the Earth, and upon the Body lay a great Plate of fine Gold, and thereupon was written in Hebrew, Greek and Latin Letters, these words, *Iesus Christus nascetur de Virgine Maria, & ego credo in eum*; that is, *Iesus Christ shall be born of the Virgin Mary, and I believe in him.* And the date was, that it lay in the Earth two hundred years before our Lord Iesus Christ was born, and yet is that Plate in the Treasury of the Church; and it is thought that Hermogenes the wise man writ it.

And although the men of that Country be Christians, yet nevertheless they vary from our Faith: for they say, that the holy Ghost proceedeth not from the Son, but from the Father only: neither are they obedient to the Church of Rome, nor to the Pope; but they say, that their Patriarchs have as much power there, as the Pope hath at Rome. And therefore Pope John the xiii. sent Letters to them, how that Christians should beall one, and that they should be obedient to the Pope; and among divers answers, they sent him this for one. *Potentiam tuam summam circa subiectos tuos firmiter credimus. Superbitatem tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est. Vale.* That is, *We believe well, that thy power*

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power is great over thy Subjects. We may not suffer thy pride. We are not purposed to fulfill thy covetousness. Our Lord be with thee, for our Lord is with us. Farewell. Other answer might he not have of them. And also they make their Sacrament of the Altar of that Bread, because our Lord made it of that Bread, when he made his Paundy: and on Shrove-thursday make they their Bread, in token of the Paundy, and they dry it in the Sun, and keep it all the year, and give it to sick men. And they make but one Unction, when they Christen children, and they anoint no sick men; also they say there is no purgatory, and that souls shall have neither joy nor pain untill the day of Doom.

And they say, that Fornication is no deadly sin, but a kindly thing, and that men and women should wed but once, and whose weddeth more than once; their Children are Bastards, and gotten in sin; and their Priests also are Wedded: and they say, that Usury or Simony is no deadly sin, and they sell Benefices of the Church, and so do men of other places; but it is great pity, for now Simony reigneth in the holy Church; God amend it when his will is: and they say, that Laymen should not sing Mass, but on the Saturday, and on the Sunday: and they fast on the Saturday no time in the year, unless it be Christmas or Easter-even. And they suffer no man that is on this side the Greek sea, to sing at their Altars; and if it fall out that one do, then they wash their Altar without carrying, with holy water; and they say, that there should be but one Mass said at one Altar in a day. And they say, that our Lord did never eat meat, but he made a shew of eating. And also they say, that we sin deadly in shaving off our Beards, for the Beard is a token of a man, and a gift of our Lord: and they say, that we sin in eating Beasts that were forbidden in the old Law, as Swine, Hares, and other Beasts.

And this they say, that we sin in eating of Flesh on the day before Ashwednesday, and in eating of Flesh on the Wednesday, and when we eat Cheese or Eggs on the Friday: and they curse all those that eat no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarchs, Archbishops, and Bishops, and he giveth all the Dignities of Churches, and depriveth them that are unworthy. Although it

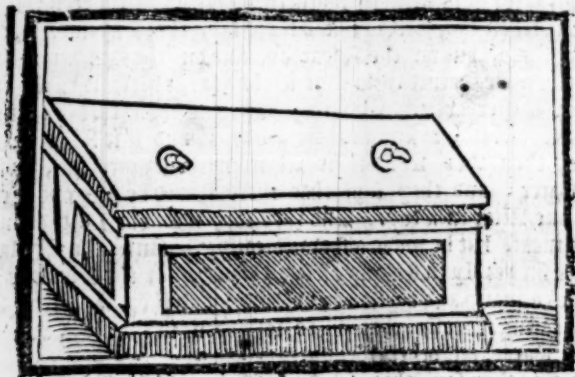
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it be so, that these touch not any way, nevertheless they shall serve to shew a part of the Customs, Manners, and diversities of countries; and because this is the first Country discovered from the Faith, and opposeth the Faith on this side the sea; therefore have I set it here, that ye may see the diversity between our Faith and theirs: for many men have great liking to hear Report of strange things.

CHAP. III.

To come again to Constantinople, for to go towards
to the Holy Land.

NOW come we again for to know the way from Constantinople. He that will go through Turkey, he goeth through the City Nika; and passeth through the Gate of Chevitot, which is very high, and it is a mile and a half from Nika: and who so will, may go by the Breach of Saint George, and by the Greek sea, where Saint Nicholas lyeth.



First, men come to the Isle of Silo, and in that Isle groweth Mastick, upon as small Trees as Palm-trees or Cherry-trees. Thence men go through the Isle of Pathmos, where Saint John the Evangelist wrote the Apocalyps. You shall also understand, that when our Lord Jesus Christ dyed, St. John the Evangelist was of the age of thirty two years, and he lived
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after the Passion of Christ forty thre years, and then died. From Pathmos men go to Ephesim, which is a fair city and near to the sea, and there died St. John, and he was buried behind the Altar in a Tomb, and there is a fair Church: for Christians were wont to hold that place. But in the Tomb of Saint John is nothing but Panna, for his body was translated into Paradise: and the Turks hold now the City; and the Church, and all Asia the less: therefore is Asia the less called Turkey: and you shall understand that Saint John did make his Grave there in his life, and laid himself there being alive; and therefore some say he died not, but that he resteth there untill the day of Judgment: and therefore truly there is a great marvel, for men may see there apparently the Earth of the Tomb many times stir and move, as if there were a quick thing under. And from Ephesim men go through many Isles near the sea, unto the city of Pateran; where St. Nicholas was born, and so to Marca, where he by the Grace of God was chosen Bishop: and there is made right good Wine and strong, that men call wine of Marca. From thence men go to the Isle of Creet which the Emperour gave sometime to Jonais. And then men pass through the Isles of Cophas and Lango; of the which Isles Ipocras was Lord; and some say, that in the Isle of Lango is Ipocras his Daughter, in the manner of a Dragon, who is an hundred foot long, as men say, for I have not seen her, and they of the Isles call her the Lady of the Country, and she lyeth in an old Castle, and sheweth her self thrice in the year, and she doth no man harm, and she is thus changed from a Damsel to a Dragon, through a Goddess that men call Diana; and some say that she shall dwell so unto the time that a Knight come that is so hardy as to go to her and kiss her mouth; and then she shall turn again to her own kind, and be a woman, and after that she shall not live long. And it is not long since a Knight of the Rhodes, that was hardy and valiant, said that he would kiss her, and when the Dragon began to lift up her head against him, and he saw she was so hideous, he fled away, and the Dragon in her anger bare the Knight to a Rock, and from thence cast him into the Sea.

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CHAP. IV.
Yet of the Dragon.



There was a young man that wist not of the Dragon; he went out of a Ship, and passed through the Ile till he came to the Castle, and entred into a Cave, and went so long till he found a Chamber, and then he saw a Damsel combing her Head, and looking in a glass, and she had much Treasure about her, and he thought her to be a common Woman that dwelled there to Lodge men; and as he stood by the Damsel, the Damsel saw the shadow of him in the glass, and she turned towards him, and asked him what he would: and he said, He would be her Paramour or Lemman: and she asked him, if he were a Knight: and he said, No: and she said, then he might not be her Lemman; but she bade him go again to his Fellows, and be made a Knight, and come again on the morrow, and she would come out of the Cave, and then he should kiss her mouth: and she bade him have no dread, for she would do him no harm, although she seemed hideous to him: she said, It was done by enchantment; for she said, She was not such as he saw her then. Moreover she said, That if he kissed her, he should have all the Treasure, and be her Lord, and Lord of all those Isles. Then departed he from her, and went to his Fellows to the Ship, and they made him Knight, and he came again on the morrow to kiss the Damsel: but when he saw her come out of the Cave in form of a Dragon, he had so great dread that he flew to the ship, and she followed him; and when she saw that he returned not again, she began to cry, as one that had much

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much sorrow, and returned again, and soon after the Knight died : and since might no Knight see her but he died presently. For when a Knight cometh that is so hardy as to kiss, he shall not die, but he shall turn that Damsel into her right shape, and shall be Lord of the Country aforesaid.

From thence men go to the Isle of Rhodes ; which Isle the Hospitallers held and governed, and that they took before time from the Emperoz, and it was wont to be called Collos, and yet the Turks call it Collos : And saint Paul in his Epistle writeth to them of the Isle Collossenses. This Isle is near one hundred and fourscore miles from Constantinople. And from the Isle of Rhodes men go into Cypres ; where are many Vines, that first are red, and after a year they wax all white ; and those Vines that are most white, are most pleasant : and as men pass that way, is a place where was wont to be a great City that was called Salathy ; for all that country was lost through the folly of a young man, who had a fair Damsel whom he loved well, and she died suddenly, and was buried in a Tomb of Marble ; and for the great love he had to her, he went in a night to her Tomb, and opened it, and went and lay by her ; and a while afterward returned home again ; and when it came to the end of nine moneths, a Voice came to him and said in this manner, as in the next Chapter followeth.

CHAP. - V.

Of a young man and his Lemman.

Go unto the Tomb of the same woman that thou hast lpen by, open it, and behold well that which thou hast begotten on



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her, and if thou let her go thou shalt have much harm : and he went and opened the Tomb, and there flew out a Monster right hideous for to see, the which Monster flew about the city and country, and soon after the city and country sunk down. From Rhodes to Cypres is five hundred miles and more ; but men may go to Cypres and not come to Rhodes, Cypres is a good Ile, and a great, and there are many good cities. There is an Archbishop at Nichosie, and four other Bishops in the Land. And at Famagost, is one of the best Havens on the sea, that is in the World, and there dwell both Christians and Sarazins, and men of all Nations.

In Cypres is the Hill of the holy cross, and there is the cross of the good Thief Dillmas, as I said before ; and some think there is hall of the Cross of our Lord, but it is not so, and they do wrong that make men believe so. In Cypres lyeth Saint Simeon, for whom the men of the Country make great solemnity. And in the castle of Amours lyeth the body of Saint Hillarion, and they carefully keep it : and near Famagost was Saint Bernard born.

CHAP. VI.

Of the manner of hunting in Cypres.



In Cypres men hunt with Pampeons, that be like to Leopards, and they hunt wild Beasts right well ; and they are somewhat bigger than Lyons, and they take wild Beasts more quickly

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quickly than Hounds. In Cypres the custome is, that Lords and other men eat upon the Earth, for they make Ditches within the earth, all about the Hall, deep to the knee, and they have them; and when they will eat, they go thercinto, and sit there. This they do to be more fresh; for that Land is hotter than it is here. But at great feasts and for Strangers, they set Forms and Boards as they do in this country, yet they had rather sit on the Earth. From Cypres men may go by land or by sea to Hierusalem; and in a day and a night he that hath a good wind may come to the haven of Tyre, that now is called Sur, for it is at the entrance of Sory. There was sometimes a fair city of Christians, but the Saracens have destroyed the most part thereof, and they keep the haven very carefully, for dread that they have of Christians, Men might go right to that haven, and not come to Cypres, but they are glad to go to Cypres to rest them on the Land, or else to buy things needful for their Voyage. Upon the seaside are many Rubies found; and there is the Well that holy Writ speaketh of, fons hortorum, & puteus aquarum viventium; that is, the Well of Gardens, and Ditch of waters living. In this city of Tyre the woman said to our Lord, Beatus venter qui te portavit, & ubera qua sugisti: that is, Blessed be the body that bare thee, and the paps which gave thee suck. And there our Lord forgave the woman of Canaan her sins; and there also in that place was the Stone on which our Lord sat and preached; and on the same Stone was founded the Church of St. Saviour. Upon the sea is the city of Saphen, Sarop, or Sidon; and there was the dwelling of Jonas the Prophet; and there by Elias the Prophet raised the Widows Son. Five miles from Saphen is the city of Sidon, of which city Dido (that was Aneas wife after the destruction of Troy) was Queen: He founded the city of Carthage in Africk, which now is called Didonstart. And in the city of Tyre reigned Achilles the Father of Dido; and a mile from Sidon is Beruth, and from Beruth to Sardena is three days journey, and from Sardena is five miles to Damasse.

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CHAP. VII.

Of the Haven called Jaffe.

Whoso will go longer en the sea, and come near to Hierusalem, he must go from Cypres by sea to the Port called Jaffe, for that is the next Haven to Hierusalem: for from that Haven is but one days journey and a half to Hierusalem; and that Haven is called Jaffe, and the Town Affe, after one of Noes Sons, that was called Japhath, who founded it: but now it is called Jopa. And ye shall understand that it is the oldest Town of the World; for it was made befoze Noahs Flood, and there be the bones of a Gyants side, that be forty foot long.

CHAP. VIII.

Of the Haven of Tyre.

AND who arriveth at the first Haven of Tyre, or of Surry beforesaid, may go by Land if he will to Jerusalem, and then he goeth to the city of Acon in one day, that was called Tholomada; and was befoze time inhabited by Christians. It stands in the sea; and is from Venice by sea two thousand and fourscore miles of Lumbardy, and from Calabre or Cicil is to Acon one thousand thre hundred miles of Lumbardy.

CHAP. IX.

Of the Hill Carme.

AND the Ile of Creet is right in the mid-way: and beside the city of Acon toward the sea some eight hundred furlongs on the right hand towards the South, is the Hill Carme, where Elias the Prophet dwelt, and there was the Order of Carmes first founder. This Hill is neither great nor high, and at the foot thereof hath formerly been a Christian city called Caiaphas, for Caiphas founded it, but it is now wholly wasted. At the West side of the Hill is a Town that men call Saffre, and it is built upon another Hill. There Saint James and Saint John were boyn; in memory of whom is a fair Church built. And from Tholomada now called Acon, to a great Hill that men call Ekelt

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Ekelt de Tyrees, is an hundred furlongs; and besides the City of Acon runneth a little Riber that men call Belion; and there near is the Fosse of Minor, all round, that is an hundred cubits or shaftments broad; and it is all full of Gravel clear shining; whereof men make clear white Glasse; and men come from far countries by ship, and by land with carts, to take of the gravel: and if there be never so much taken thereof one day, on the morrow it is as full again as ever it was, which is as great marvel; and there is always a wind in the Fosse that stirs up the gravel. And if a man



put therein in any metal, as soon as it is therein it wareth glasse; the glasse that is made of this gravel, if it be put into gravel, turneth again into gravel as it was before. Some say, it is a gulf of the sea of gravel.

CHAP. X.

How Sampson slew the King and his Enemies.

Also from Acon before-said, men go three days journey to the city of Philistia, that now is called Gaza, which is a rich city, fair and full of folk, and it is a little from the sea, and from that city brought the strong Sampson the gates of the city to an high Hill, and was taken in the said City; and there he slew the King in his seat, and many thous

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thousand more with him, for he made an house to fall on them. From thence men go to the City of Cesarien, and so by the Castle of Wallerins, then to Askalon, and to Japhet, and so to the holy City of Jerusalem.

CHAP. XL.

The way by Babylon where the Soldan dwelleth.



AN D whoso will go through the Land of Babylon, where the Soldan dwelleth, he may go more securely through these Countreies, but must go up to Mount Sinai before he come to Jerusalem, and then return by Jerusalem, and then by Jerusalem,

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Jerusalem : and he shall go from Gaza to the Castle Dayre. And after a man cometh out of Sury, and goeth on, the way is very sandy, and the Wilderness lasteth eight days journey, wherefore men must provide them of necessary victuals : and that Wilderness is called Archellek : When a man cometh out of this Desert, he entreteth into Egypt, and they call Egypt Canopat, and in another Language men call it Mersine : and the first good Town that men come to, is called Beleth, which is at the end of the Kingdom of Alap, and from thence men come to Babylon, and to Kayre : and in Kayre is a fair Church of our Lady, where she dwelt seven years, when she was out of the Land of the Jews, for dread of King Herod. And there lyeth the body of Saint Babara Virgin ; and there dwelt Joseph when he was sold of his Brethren. And in Babylon Nebuchodonosor put the Childzen into the Fire, because they worshipped the true God : these Childzen were called Ananias, Azarias and Misael (as the Psalm of Benedicite saith) but Nebuchodonosor called them thus, Sadrak, Misak, and Abednego, that is, God glorious and victorious, God over all Kingdoms, and that was for miracle, that he made God's Son, as he said, go with those Childzen through the Fire. There dwelleth the Soldan, for there is a fair City and a strong Castle which standeth upon a Rock. In that Castle are always dwelling to keep the Castle, and to serve the Soldan above eight thousand persons, that take all their provision at the Soldans Court. This I well know, for I dwelt with him a great while a Soldier in the Wars against the Bedians or Arabins, and he would have married me unto a great Princess If I would have forsaken my Faith.

CHAP. XII.

Here followeth of the Soldan and of his Kingdoms that he hath Conquered, which he holdeth still by force.

AN D ye shall understand that the Soldan is Lord of seven Kingdoms, which he hath Conquered and gotten to him by strength : and these be they, the Kingdom of Canopat, the Kingdom of Egypt, the Kingdom of Jerusalem, whereof David and Solomon were Kings, the Kingdom of Sury, whose chief City is Damasc or Damascus, the Kingdom of Alape in the Land of Damesh, and the Kingdom of Arabia, which was one of the

D

thre

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three Kings that made Offering to our Lord when he was born. Many other Isles he holds in his hand. He holdeth Calupgas, that is a great benefit unto him, being among them of Royes Isle, and that Isle is cold. And then men go up to the Mount of St. Katharine, and that is much higher than the Mount of Moses.



And this St. Katharine hath no Image in any Church or Castle, nor other dwelling place, but there is a Hill of Stones gathered together about the place where she was buried. There was wont to be a Chappel, which now is wholly cast down, but a great part of the Stones is there left.



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And under the foot of Mount Sinai is a Monastery of Monks, and there is the Church of Saint Katharine, wherein be many Lamps burning, and they have oyle Olive enough to eat and to burn, and that they have by Miracle: for they say there come certain of all manner of Birds every year once, like Pilgrims, and each of them bringeth a Branch of Olive, in token of offering; whereof they make much Oyl.

CHAP. XIII.

For to return from Sinai to Jerusalem.

NOW when a man hath visited the holy place of St. Katharine, and he will turn to Jerusalem, if he shall first take leave of the Monks, and recommend him especially to their prayers, then those Monks will freely give to Pilgrims Disallows to pass through the Wilderness to Sury, so much as shall last thirteen days journey. And in that Wilderness dwell many Arabians that men call Bedions and Ascopards: These are folks that are full of all manner of ill conditions, and they have no Houses but Tents, which they make of Beasts skins as of Camels and other Beasts, which they eat, and thereunder they lie: and they seek to dwell in places where they may find water, near



the Red Sea, for in that Wilderness is great want of water: and it falleth out, that where a man findeth water one time, he findeth it not another time. And therefore make they no Houses in those Countreys. These men that I speak of, Will not the Land,

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for they eat no bread, except it be those that dwell near a good Town, and they roast their Fish and Flesh upon hot stones, against the Sun, and they are strong men and warlike, but they do little but hunt wild Beasts for their sustenance, and they live not by their lives, therefore they dread not the Soldan, nor any Prince of the World. And they had great War with the Soldan, at the same time that I was with the Soldan. They bear but a Shield and a Spear to defend them with, and they use no other Armour, but they wind their Heads with a Linnen Cloth.



CHAP. XIV.

When men are passed this Wilderness, then to come again to Jerusalem.

AN D when men have passed this Wilderness, to come to Jerusalem, they pass by Bersheba, that was sometime a fair and a rich Town of Christians, and yet is there some of the Churches left: and in that Town dwelt Abraham the Patriarch. This Town of Bersheba was founded by Urias, on whose Wife David begat Solomon the wise, that was King of Jerusalem, and of the Twelve Tribes of Israel, and he reigned forty years: and from thence men go to the Vale of Ebron, that is from thence near twelve miles, and some call it the Vale of Mambre, and it is called the Vale of Tears, soasmuch as Adam in that Vale bewailed an hundred years the Death of his Son Abel, whom Cain slew. And this Ebron was sometime the principal City of the Philistines, and there dwelt Giants, and it was free, so that all that had done evil in other places were there saved. In Ebron, Joshua

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and Caleb, and their Company came first to espy how they might win the Land of Promise. In Ebron David reigned first seven years and a half: and in Jerusalem he reigned two and thirtie years and a half: and there be the Graves of the Patriarchs Adam, Abraham Isaac, and Jacob, and of their Wives, Eve, Sara, Rebekah, and Leah: and they lye in the side of the Hill. And beside this Hill is a right fair Church builded after the fashion and manner of a Castle, which the Saracens kepe right well, and they have the place in great Worshipp for the Holy Patriarchs sake that lie there, neither do they suffer either Christians or Jews to come therein except they have special leave of the Soldan, for they hold Christians and Jews but as Beunds, therefore they come not to that Holy Place, and they call the place Spelunk or Double Cave, or Double Grave, or one lyeth upon another. The Saracens call it in their Language Cariatherba, that is, the place of the Patriarchs: and the Jews call it Abboth, and in that place was Abrahams House, when he sat in his doore, and saw thre persons, and worshipped but one, as holy Writ witnesseth, saying, Tres videt, & unum adoravit, that is, He saw thre, and worshipped but one.

CHAP. XV.

Here followeth a little of Adam and Eve, and other things.



AND not far from that place is a Cave in a Rock, where Adam and Eve dwelt when they were driven out of Paradise, and there got their Children. And in that same place was Adam made as some men say, for men called that place aforesetime the field of Damasce, for it was in the Worshipp of Damasce, and from

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from thence he was translated into Paradise, as they say, and afterward he was driven out of Paradise, and put there again: for the same day that he was put into Paradise, the same day he was driven out, as soon as he had sinned. And there beginneth the Ile of Ebron that lasteth near to Jerusalem; where the Angel bade Adam that he should dwell with his Wife, and there they begot Seth, of which kindred Jesus Christ was born. And in that Vale is the Field where men draw out of the Earth a thing which in that Country they call Camball, and they eat it instead of Spice, and bear it to sell, and they say, men cannot dig there so deep nor so wide, but it is at the years end full again up to the sides through the Grace of God. And two miles from Ebron is the Grave of Lot, that was Abraham's Brother.

CHA P. XVI.

Of the Dry Tree.



Then a little from Ebron is the Mount of Mambre, of the which Mount the Vale took his name, and there is an Oak Tree, that the Saracins call Dypre, remaining since Abrahams time. This Tree is commonly called the dry Tree, and they say it hath been from the beginning of the World, and was afozetime green, and did bear Leaves unto the time that our Lord dyed, as did all the Trees of that kind in the World,
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and yet there are many of those in the world. And some Prophecies say. That a Lord or Prince of the West side of the World shall win the Land of Promise, that is, the Holy Land, with the help of Christians, and he shall worship God under that Tree, and the Tree shall wax green and bear Fruit and Leaves, through which Miracle many Saracens and Jews shall be turned to the Christian Faith, and therefore they do great Worship thereto, and keep it very charily. And yet though it be dry, it hath a great vertue, for certainly he that hath a little thereof about him, it healeth the sickness called the Falling Evil. It hath also many other vertues, and therefore is holden very precious.

CHAP. XVII.

From Ebron to Bethlehem.

From Ebron men go to Bethlehem in half a day, for it is but five miles, and it is a very fair way, and through pleasant Woods. Bethlehem is but a little City, long and narrow, and was walled and enclosed with a great ditch: it hath been formerly called Ephrata, as holy writ saith, Ecce audivimus, eum in Ephrata, &c. that is, Lo we heard of the same at Ephrata. And near the end of the City towards the East, is a very fair and goodly Church, which hath many Towers and Pinacles very strongly built. Within that Church are four and forty great marble Pillars; and not far from this Church is a Field which flourished very strangely, as you shall hear.

CHAP. XVIII.

Of a fair Maiden that should be put to death wrongfully.

The cause is, forasmuch as a fair Maiden, that was accused wrongfully, for that she had done Fornication, for which cause she was doomed to die, and to be burnt in that place, to which she was led. And as the wood began to burn about her, she made her prayer to our Lord, as she was not guilty of that thing, that he would help her, that it might be known

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known to all men. And having thus prayed, he entred the Fire, and those Branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first Roses that any man ever saw: and so was the Maiden saved through the Grace of God, wherefore that field is called the Field that God flourished, for that it was full of Roses. Near the Quire of the Church aforesaid, at the right side as men come downward twelve steps, is the place where our Lord was born, which is now built with Marble, and trimmed with Gold, Azure, and other Colours. A little thence, about three paces, is the Crib of the Lord or the Ass, and near that is the place where the Star fell that led the three Kings, Jaspar, Melchior, and Balthazar: these three Kings offered to our Lord Incense, Gold, and Myrrhe, and they met together through the miracle of God in a City called Casake, which is three and thirty days journey from Bethlehem, yet were they at Bethlehem the fourth day after they had seen the Star. Under the Cloyster of this Church eighteen degrees, at the right side is a great Pit where the bones of the Innocents lie, and by that place is the Tomb of Saint Hierome, who translated the Bible and the Psalter out of Hebrew into Latine. And near unto that Church is the Church of Saint Nicholas, where our Lady rested her, when she was delivered of Child: and forasmuch as she had so much milk in her breasts that pained her, she drew it out upon the red Stones or Marble, and people say, that yet may the traces be seen white upon the Stones. We shall understand also, that they that dwell in Bethlehem are Christians, and there are fair Vines all about the City, and great plenty of wine: but their Book that Mahomet gave them, which they call Alkaron, and some call it Massap, and some call it Harme, forbiddeth them to drink any wine: for in that Book Mahomet curseth all that drink of that wine, and all that sell it. And some men say that once he slew in his drunkenness a good Hermit whom he much loved, and therefore he curseth the wine, and them that drink wine, but his malice is turned to himself, as holy writ saith: *Et in verticem ipsius iniquitas ejus descendit*: that is, His wickedness shall descend on his own head. The Saracins also eat neither Geese nor Swines flesh: for they say, it is brother to a man, and was forbidden in the Old Law. Likewise in the Land of Palestine, and in Egypt they eat little Meale or Wheat, except

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except it be so old that it may no more trabel or work : not because it is forbidden, but they keep them for usling their Land.

In this city of Bethleheim was King David born : he was King of the Land of the Jews, and reigned in Hierusalem, and had forty Wives, and three hundred Concubines. And at Bethleheim towards the South side, is a Church of Saint Markoret, that was Abbot there, for whom they had much sorow when he died : and it was shewed there how he made lamentation when he died : and it is a pious thing to behold. From Bethleheim to Hierusalem is two miles : and in the way to Hierusalem, half a mile from Bethleheim, is the Church where the Angel told the Shepheards of the Birth of Christ. In that way is the Tomb of Rachel that was Mother to Joseph the Patriarch, who died as soon as Benjamin was born, and there she was buried, and Jacob her Husband set twelve great stones upon her. In this way to Hierusalem are many Christian Churches by the which men go.

CHAP. XIX.

Of the City Jerusalem.

For to speak of Hierusalem, ye shall understand that it standeth fair among Hills, and there is neither River nor Well, but water cometh by Conduit from Ebron. Also ye shall understand that at first it was called Jebus, and since it was called Salem, unto the time of David, who called it Hierusalem, and so it is called yet. And about Hierusalem, is the Kingdom of Sury, and thereby is the land of Palestine and Askalon : but Hierusalem is in the land of Juda, and it is called Judah, for Judas Machabeus was King of that Land : and it bordereth also upon the Kingdom of Arabia on the South side, on the West side on the great sea, on the North side on the Kingdom of Sury, and the sea of Cyprus. About Hierusalem are these Cities : Ebron at eight miles, Jericho at six miles, Barfabe at eight miles, Askalon eighteen miles, Jaff at twenty and five miles, Ramatha at four miles.

This Land of Hierusalem hath been in the hands of divers Nations, as Jews, Canaanites, Assyrians, Persians, Macedonians, Greeks, Romans, Christians, Saracins, Barbarians, Turks and many others. For Christ will not suffer leud sinners long to possess it,

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it, be they Christians or others. And now hath that Land been holden by Infidels an hundred years and more, but God grant they may not hold it long.

CHAP. XX.

Yet of this holy City Jerusalem.

AND ye shall understand that when men first come to Jerusalem, they go first on Pilgrimage to the Church where the holy Grave is, the which was out of the City on the North side, but it is now closed in with the wall of the Town.



And there is a fair Church, round, all flat above, and well covered with Lead: and on the West side is a fair and strong tower for Bells: and in the midst of the Church is a Tabernacle, made like a little House, in manner of a half Compass, very richly trimmed with Gold, Azure, and other colours. In the right side is the Sepulchre of our Lord Christ: and the Tabernacle is eight foot long, five foot wide, and eleven foot high. And it is not long since the Sepulchre was all open, so that any man might

then touch it: but because the folks that came thither, spoiled and brake the stones all in pieces, therefore hath the Soldan made

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made a Wall about the Sepulchre, that no man may touch it. On the left side is a window, wherein are many Lamps lighted; and there hangeih a Lamp burning befoze the Sepulchre, which they say on God Friday goeth out by it self, and lighteth again by it self at the hour that our Lord rose from death to life. And within that Church upon the right side of Mount Calvary, where our Lord was Crucified, the Cross was set in a Porteis in the Rock, that is white of colour, and mingled with a little red; and upon that Rock, dropped the blood of the wounds of our Lord, when he was nailed on the Cross, and that is called Golgatha; and men go up to that Golgatha upon steps: and in that Porteis was Adams Head found after Noahs Flood; in token that the sin of Adam should be redeemed in the same place: and upon that Rock Abraham offered sacrifice to our Lord; and there is an Altar, and befoze that Altar lyeth Godfrey of Bouloign, Bildwin, and others that were Christians, and Kings of Jerusakm.

Likewise where our Lord was crucified it is written, Hic Dominus, Rex noster, ante secula operatus est salutem in medio terre, that is, This God our King, befoze Worlde, hath wrought health in the midst of the Church. Upon this Rock also where the Cross was fixed, is written within the Rock, Quod videt est fundamenta totius mundi, & hujus fidei; that is, That then seest is the ground of all the Worlde, and of this Faith. We shall understand also, that when our Lord died he was two and thirty years old, and thre Moneths, yet the prophesie of David saith that he should live forty years, when he saith thus, Quadraginta annis proximis fui generationi huic, that is, Forty years was I neighbour to this Generation: and thus it should seem that Prophecie is not true, but it is. For in old time men counted but ten Moneths to a year, of which March was the first, and December the last: but Caius Cesar that was Emperour of Rome, added to these, two Moneths more, January and February, and ordained the year of twelve Moneths, that is, thre hundred sixty five days without Leap year, the proper course of the Sun, and therefore after the accounting of ten Moneths to the Year, he died in the fortieth year, and after our years of twelve Moneths it is thirty two years and thre Moneths.

Also within Mount Calvary at the right side, there is an Altar where the Pillar lyeth that our Lord was bound to when he was scourged,

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scourged and thereby are
thre other Pillars that
always drop water; and
some say, that those Pil-
lars weep for our Lords
Death. And near this
Altar in a place forty
steps deep was found the
very Cross, by the
knowledge of St. Elene,
under a Rock, where
the Jews had hid it.
And they found thre
Crosses, one of our
Lord, and two of the
Thieves. These Crosses
St. Elene tryed upon a
dead Body, that did rise
as soon as the very
Cross of our Lord was
laid upon him; and there-
by is the Tale of the
place where the four

Railles of our Lord were hid, for he had two in his hands, and two
in his feet; and with one of those Railles the Emperour of Con-
stantinople did make a Bridle for his Horse to bear him in Battel,
by the vertue whercof he overcame his Enemies, and won all the
Land of Asia, Turkey, Damasse the more and the less, Sury,
Hierusalem, Arabia, Persia, and Mesopotamia, the Kingdoms of
Alape, Egypt the high and low, with many other Kingdoms, even
almost all unto Indie the less, that then were Christened: and
there were at that time many good men and holy Hermits, of
whom the Book of the Fathers Lives make mention, but now
they are inhabited by Painims and Saracins: yet when it plea-
seth God, as these Lands were lost through the sin of Christians,
so through the help of God by Christians they shall be won again.
In the midst of this Church is a Tomb, in the which Joseph of
Aramathea laid the Body of our Lord when he had taken him off
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the Cross, and upon the same place did he wash the feet of our Lord; and that place men say is the middest of the world.

CHAP. XXXI.

Of the Church of the holy Sepulchre.

Within that Church by the Sepulchre, on the North side, is the place where our Lord was Imprisoned, and there is a part of the Chain with the which he was bound, and there he appeared first to Mary Magdalen when he was risen from death, and she thought he had been a Gardiner. In the Church of the Sepulchre was wont to be the Canons of Saint Bennet, and they had a Priory, and the Patriarch was their Sovereign: and without the doors of the Church on the right side, as men go up eighteen steps, our Lord said to his Mother, Mulier Ecce filius tuus; that is, Woman, behold thy Son: Deinde dixit Discipulo, Ecce mater tua; that is, Then afterward he said to his Disciple, Behold thy Mother. And these words he said when he hanged upon the Cross. And upon these steps went our Lord when he bare the Cross upon his Shoulder; and under these stagers is a Chappel where the Priests sing. And near there is the stone where our Lord rested him when he was weary with bearing of the Cross. And ye shall understand that before the Church of the Sepulchre is a most strong city; and the great plain that is between the city and the Church on the East side without the Walls of the city, is the Vale of Josaphat, that cometh even to the Walls.

In this Vale of Josaphat, without the city is the Church of St. Stephen where he was stoned to death, and thereby is a gate builded that may not be opened. Through this gate our Lord entred on Palm Sunday upon an Ass, and the gate opened unto him. When he would go to the Temple: and in full hard stones there are three steps like the steps of an Ass, which the people say, are the steps of the Ass that our Lord did ride on. Before the Church of the Sepulchre, two hundred paces, is a great Hospital of St. John, in the which Hospital are fifty four Pillars made of Stone. And to go toward the East from the Hospital, is a right fair Church, that men call our Lady the Great; and then is there another



another Church by that, that men call our Lady of the Latin : and there it was that Mary Cleophe and Mary Magdalen rent their Hair when our Lord was put to death.

CHAP. XXII.

Of the Temple of God.

AND from the Church of the Sepulchre, toward the East at seventeen paces, is Templum Domini ; that is a fair House, and it is all round, and right high, and covered with Lead, and it is well Paved with white Marble ; but the Saracins will suffer no Christians nor Jews to come therein ; for they say, that such sinful men should not come into that holy place : but I was suffered to go in, and into other places, where I would ; for I had letters of the Soldan, with his great seal, and commonly other men have but of his signet ; and men bear his letter with his seal before them, hanging on a spear, and men do great worship thereto, and they kneel to it, and adore it, as if it were a God : also those men to whom it is sent, before they take it, do bow thereto, and they take it and lay it upon their heads, and afterward they
kiss



kiss it, and then they read it, all bowing with great worship; and then they proffer them to do all that the Wynger will. And in this Templum Domini were wont to be Canons Regulars, and they had an Abbot, to whom they were obedient. In this Temple was Charlemain when the Angel brought him the Precepts of our Lord when he was circumcised, and after King Charles brought it to Acon into our Ladies Chappell.

CHAP. XXIII.

Yet of the Temple of God.

AND ye shall understand that this is not the Temple that Solomon made, for that Temple lasted but one thousand one hundred and two years. For Titus, Vespasian his Son, that was Emperour of Rome, laid siege against Hierusalem, for to discomfit the Jews, because they had put Christ to death without leave of the Emperour. When he had taken the City, he burnt the Temple, and cast it down, and took all the Jews, and put to death eleven hundred thousand, and the rest he imprisoned and sold thirty for a penny: for he said that they bought Jesus Christ for thirty pence. And since Julian Apostata gave leave to the Jews to build the Temple of Hierusalem again, but he forsook his Law. And when the Jews had builded again the Temple, then came the Earthquake (as God would) and cast down all that they had made. Since that, Adrian the Emperour, who was of Troy, made

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made Hierusalem again, and the Temple in that same manner that Solomon made it, and commanded that no Jew should dwell there, but Christians; for although he himself was not a Christian, yet he loved the Christians more than other men, save men of his own faith. This Emperour did also enclose and wall the Church of the holy Sepulchre within the City, that before was far without the City, and he would have changed the name of Hierusalem, and called it Helam; but that name lasted not long. And ye shall understand that the Saracins do worship in that Temple; and they say, that place is holy; and when they go in, they go barefoot; and before I and my Fellows came herein, we put off our Parnels, and came barefoot into the Temple; and thought that we ought to do as much or more than they that were Infidels. And this Temple is threescore and three cubits in wideness, and as much in length, and thirty two cubits in height, and covered with lead, and it is within full of Pillars of Marble. And in the midst of the Temple is an Altar of twenty and four steps of height. This place the Jews called Sanctu; Sanctorum; that is, Holy or Holiest: and in that place cometh none but their Prelate that maketh their Sacrifice; and the people sit all about in divers seats, as they are in dignity: and there be four Entrings into the Temple, and the doys are of Cyprels; and within the East doo our Lord said, Here is Jerusalem. And on the North side within the doo is a Fountain, and it runneth out: of the which hely Spirit speaketh, and saith, Vidi aquam egredientem de Templo; I saw water coming out of the Temple. And upon the other side is a Rock that men called sometime Moryach, (but after it was called Beler) and there is the Ark of God, with some Reliques of the Jews. This Ark did Titus carry with him to Rome, when he had discomfitted the Jews.

In that same Ark were the Ten Commandments, and Aarons Rod, and Moses Rod, with which he parted the Red sea, when the people of Israel passed through on dry foot: and there was the Uel of Hanna, the Clothing and Ornaments, and the Tabernacle of Aaron, and a square Table of Gold, with twelve precious Stones, and a Fox of Jasper graven with four fingers, and eight Names of our Lord within, and seven Candlesticks of Gold, and four Censers of Gold, and an Altar also of fine Gold, and four Lions of Gold, unto the which they had a Cherubim of Gold twelve

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twelve spans long, and a Tabernacle of Gold, and also twelve Trumpets of Silver, and a Table of Silver, and seven Earley Loaves, and many other Reliques that were befoze the Nativity of Christ.

Upon the Rock slept Jacob when he saw Angels go up, and said, Vere locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angel changed Jacobs Name, and called him Israel.

In that same place also David saw the Angel that slew the People with a Sword, and put it all bloody into the Sheath. And on this Rock was S. Simeon, when he received our Lord into the Temple, and on this Rock set he him when the Jews would have stoned him, and the Rock rent in two, and in that Cleft he hid him, and after came down and gave him Light.

And on this Rock sat our Lady and learned her Psalter. There likewise our Lord forgave the sins of the woman that was taken and found in Adultery: And there was our Lord Jesus Circumcised, and there the Angel denounced to Zachary the Nativity of S. John Baptist. And there first offered Melchisedech Bread and Wine and Water to our Lord, in token of the Sacrament that was to come: and there David prayed to our Lord for mercy for him, and for his people, when he saw the Angel slay his people, and our Lord anon heard his prayer, and therefore he would have made the Temple in the place, but our Lord Jesus Christ forbade him by an Angel, for he had committed murther in consenting to the slaying of the good Knight Uriah, for to have his wife; therefore all that he had prepared for the building of the Temple he left to Solomon his Son, and he built it, and prayed to the Lord, that all those that prayed in that place devoutly, and with good heart, that he would hear their prayer, and grant that they fervently asked; and the Lord granted it: wherefore Solomon his Son called it the Temple of Counsel, and help of God.

Without the doys of that Temple is an Altar, where the Jews were wont to offer Doves and Turtles; and in that Temple was Zachary slain; and on the Pinnacle the Jews set St. James that was the first Bishop of Hierusalem. And a little from this Temple on the right side is a Church covered with

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Dead, that is called the School of Solomon. Towards the South is the Temple of Salom, which is a great place, and they were the Founders thereof, and of their Order; and in that Temple Domini dwell Canons.

From this Temple toward the East, fix and twenty paces in a roynet of the City, is the Bath of our Lord: and this Bath was wont to go to Paradise: and not far thence is our Ladies Bed, and near that is S. Simeons Tomb. Without the Cloyster of the Temple toward the North is a fair Church of St. Anne our Ladies Mother; and there was our Lady conceived; and because that Church is a great Tree, which began to grow that same night. And as men go down from that Church two and twenty steps, Ipey Joachim our Ladies Father, in a Tomb of stone, and there near was laid sometime St. Anne, but St. Elena did translate her to Constantinople. In this Church is a Well in manner of a Cistern, that is called Probatica piscina, that hath five Enterings, and into that Cistern an Angel was wont to descend and stir the water, and what man had bathed first therein, after the stirring, was made whole, what disease soever he had. There was the man of the Palsie made whole, who had ben sick eight and thirty years: and there beside was the House of Pilate, and a little from that the House of King Herod, who slew the Innocents.

CHAP. XXIV.

Of Herod the King.

This King Herod was a very wicked man, and a Tyrant: for he did first and foremost slay his Wife, whom he loved full well; and for the great love of her he went out of his wits, and so was he a long time, and afterward he came again to himself. And after he slew his own Childzen that he had gotten of the said wife, and commanded likewise his second wife to be slain, and a son that he had begotten of her, and after that he slew his own Mother; and he would also have slain his own Brother, but his Brother dyed suddenly; and thus he did all the ill that he might. And then he fell sick, and when he
saw:

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saw that he should die, he sent for his Sister and all the great Lords of the Country; and when they were there, he did put all the Lords into a Tower, and said to his Sister, he wist well that the men of the Country would make no sorrow for him when he was dead; and therefore he made her to swear unto him that she would smite off the Heads of the Lords every one after his death; and then would men of the Country make sorrow for his death, in regard of the Noble mens deaths; and then he made his last Testament. But his Sister fulfilled it not as pertaining unto the death of the Lords; for as soon as he was dead, she delivered the Lords out of the Tower, and sent every one home to their houses, and told them what her Brother commanded her to do unto them. And ye shall understand that in that time were three Herods of great name. This of whom I speak was called Herod Ascalonite; and he that did smite off St. John Baptists Head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay St. James, and put St. Peter in Prison.

CHAP. XXV.

Of Saint Salvators Church.

A little within the City is St. Salvators Church, and therein is Saint John Chrysostomes Arm, and the most part of Saint Stephens Head.



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And on the other side, toward the South, as men go to Mount Sion, is a fair Church of Saint James, where his Head was smitten off, and there is the Mount Sion, and a fair Church



of God and our Lady, where she was dwelling, and died, and there was sometime an Abbey of Cannons Regulars, and from that place he was born of the Apostles unto the Tale of Josaphat. And there is the Stone that the Angel bare to our Lady from Mount Sinai; and it is of that colour that the Rock of S. Katharin is of: and there beside is the Gate where our Lady when she was with Child went through to Bethleh. m.

And at the entering of Mount Sion is a Chappel, and in that Chappel is that great and large Stone, with which the Sepulchre was covered when Christ was laid therein: the which Stone, as it is written, the three Marias saw turned upward when they came to the Sepulchre, and they found an Angel that told them that Christ was risen from Death to Life: and there is a little Pillar, to the which our Lord was bound and scourged: and there was Annas House, that was High-priest of the Jews at that time; and in that same place denied S. Peter our Lord thrice before the Cock crew, and there is a part of the Table, at which Christ eat his last Supper with his Disciples: and yet there is the Vessel with Water, out of which the Disciples sat were washed: and near by also is Saint Stephens Grave: and there is the Altar where our Lord

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Lord heard the Angel sing : and there appeared Christ first to his Disciples after his Resurrection, when the Gates were shut, and said. Pax vobis, that is, Peace be to you : and upon that Mount appeared Christ to Saint Thomas, and bad him feel his wounds ; and that was eight daies after his Resurrection, and then he believed perfectly, and said. Dominus meus & Deus meus, My Lord, and my God.

In that same Chappel behind the high Altar, were all the Apostles on Whitelunday, when the Holy Ghost descended on them in likeness of Fire ; and there God made peace with his Disciples : and there slept S. John the Evengelyst on our Lords breast, and saw in his sleep many secret things of Heaven.

Also Mount Sion is within the city, and it is a little higher then the other side of the City, and that City is stronger on the one side then on the other ; for in the foot of Mount Sion is a fair and strong castle, which the Soldan did cause to be made there.

On Mount Sion was King David buried, and Solomon, and many other Kings of Hierusalem, and there is the place where Saint Peter wept full bitterly, when he had denyed our Lord : and a stones cast from that, is another place where our Lord was judged, for at that time was Caiaphas House there ; and between the Temple of Solomon and Mount Sion is the place where Christ raised the Maiden from death to life. Under Mount Sion in the Vale of Josaphat, is a Well called Natatory Silo, there was our Lord washed after he was Baptized. And thereby is the Tree under the which Judas hanged himself for despair, when he had sold and betrayed Christ.



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And thereby is the Synagogue where the Bishops of the Jews and Pharisees came to hold their Council, and there Judas cast thirty pieces before them, and said peccavi, tradens sanguinem iustum; that is, I have sinned, in betraying the Innocent Blood.

CHAP. XXVI.

Of the Field Acheldemack which was bought with the thirty pieces.

On the other side of Mount Sion, toward the South, a Stones cast, is the Field that they bought with those thirty pieces for the which Christ was sold, that men call Acheldemack, that is, the Field of blood; in that Field are many Tombs of Christian men, for there be many Pilgrims buried. And also in Hierusalem toward the West is a fair Church, where the Tree grew, of which the Cross was made: and thereby is the Church where our Lady met with Elizabeth when they were both with Child, and St. John stirred in his Mothers Womb, and did Worship to our Lord his Maker: and under the Altar of this Church is the place where St. John was born, and thereby is the Castle of Emaux.

CHAP. XXVII.

Of Mount Joy.

Two miles from Hierusalem is Mount Joy, this is a fair place, and there lyeth Samuel the Prophet in a fair Tomb. It is called Mount Joy, for there those that travel, first see Hierusalem. And in the middle of the Vale of Josaphat is a little River that is called Torrens Cedron, over which lies the Tree for men to pass over, of which the Cross was made. In this Vale is a Church of our Lady, and her Sepulcher, and she was threescore and twelve years of age when she died. And there near is the place where our Lord forgave Saint Peter his sins and misdoings which he had done. Near unto that, is a Chappel where Judas kissed our Lord, that men call Gethsemain, when he was taken of the Jews, and there left Christ his Disciples before his Passion, when he went to pray,
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and said, Pater, si fieri, potest transeat à me calix ista, that is, Father, if it may be done, let this Cup pass from me. And thereby is a Garden where our Lord sweat both blood and water : and there is the Tomb of King Josaphat, of whom the Tale had the Name : and on the side of that Tale is the Mount Olivet ; and it is called so, for there grow many Olive Trees, and it is higher then Hierusalem ; and therefore from that Hill men may see into the Streets of Hierusalem ; and between the Hill and the City is nothing but the Tale of Josaphat, and that is not very large, and upon that Hill stood our Lord when he ascended into Heaven, and yet seemeth there the step of his left foot in the stone : and there is an Abbey of black Cannons, that was great sometimes, but now there is but a Church ; and a little thence eighteen paces, is a Chappel, and there is the stone on the which our Lord God sate, when he preached and said thus : Beati pauperes spiritus, quoniam ipsorum est regnum coelorum : that is, Blessed be they that are poor in spirit, for theirs is the Kingdom of Heaven. And there he taught his Disciples their Pater-noster. There also is a Church of that blessed woman Mary Egyptian, and there is she buried. And upon the other side, toward the East, three bow-shots from thence, standeth Bethphage, where our Lord Jesus Christ sent Peter and James for to fetch the Ass on Palm-sunday.

CHAP. XXVIII.

Of the Castle of Bethania.

There toward the East is a castle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptized of his Disciples, and he was called Julian, and was made Bishop, and that is he that men call on for good Harbour. In that same place our Lord forgave Mary Magdalen her sins ; and there she washed his feet with tears, and wiped them with her hair : and there was Lazarus raised after he had been four days dead.

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CHAP. XXIX.

Of Jericho and other things.

AT the returning to Mount Olivet, is the place where our Lord wept upon Hierusalem, and thereby our Lady appeared to S. Thomas after her Assumption, and gave him her Girdle : and thereby is a stone on which our Lord sate often and Preached. And there is mount Galile, where the Apostles were gathered when Mary Magdalen told them of Christs rising. Betwixen Mount Olivet and Mount Galile is a Church, where the Angel told our Lady when she should die.

And from Bethany to Jericho is five miles. Jericho was sometime a little city, but it is wasted, and now it is but a little Town : that Town took Joshua through the Miracle of God, and bidding of the Angel, and destroyed it, and cursed those that should build it again. Of that city was Rahab, that common woman, that received the Messengers of Israel, and kept them from the peril of death, therefore he had a good reward, as Holy Writ saith, Quicumque accipit prophetam in nomine meo, mercedem Prophetæ, &c. that is, he that receiveth a Prophet in my name, he shall receive the reward of a Prophet.

CHAP. XXX.

Of the holy places between Bethany and the River Jordan, and other things.

ALso from Bethany men go to the River of Jordan, through the Wilderness, and it is near a daies journey between. Toward the East is a great Hill, where our Lord fasted forty daies : upon this Hill was Christ tempted of the Devil, when he said to him, Command that these stones be made Bread : and there is an Hermitage, where dwelleth certain Christians, called Georgians, for S. George converted them : and upon that Hill dwelled Abraham a great while : and as men go to Jericho sate the sick men crying, Jesu fili David miserere nobis, that is, Jesus the Son of David, have mercy upon us. And two miles from Jericho is the River Jordan.

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Jordan. And ye shall understand that the Dead Sea parteth the Land of Juda and Araby ; and the water of that Sea is bitter ; and it casteth out a thing that men call Aspatam, as great pieces as an Horse : and Hierusalem is two hundred furlongs from the Sea ; and it is called the Dead Sea, because it runneth not, neither may any Man or Beast live therein : and that hath been proved many times, for they have cast therein men that were judged to death : nor no man may drink of the water : and if men cast Iron therein, it cometh up again : but if a man cast a Feather therein, it sinketh ; which is against kind.



And thereabout grow Trees that bear fruit of fair colour, and seem ripe ; but when a man breaketh or cutteth them, he findeth nought in them, but coals and ashes, in token that through the vengeance of God those Cities were burnt with the Fire of Hell.

And some men call that Lake the Lake of Asphaltid, and some call it the Pool of the Devil, and some call it the Sinking Pool, for the water thereof sinketh. There sank those five Cities through the wrath of God, that is, Sodom, Gomor, Aldema, Sabome & Segor, for the sin of Sodomy that reigned in them ; but Segor through the prayer of Lot was saved a great while, for it stood upon a Hill, and yet appeareth much thereof above the water, and men may see the walls in clear weather : and in this city of Segor Lot was made

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think by his Daughters, and lay with them; for they thought that God would have destroyed all the World, as he did with Noes Flood; and therefore they lay by their Father, that men might be born of them into the World, and at the right side of the Sea standeth Lots Wife in a Pillar of Salt, because she looked back when the City sank down.

C H A P. XXXI.

Of Abraham and his Generation.

AND ye shall understand that Lot was Harans Son Abrahams Brother, and Sara Abrahams Wife was Lots Sister: and Sara was ninety years old when she bare Isaac; and Abraham had another Son named Ishmael, that he had gotten of his Maiden Hagar, and he was fourteen years of age when Isaac was born; and when Isaac was eight daies old, he was circumcised, and his other son Ishmael was circumcised the same day, and was fourteen years of age; therefore the Saracens that be of the Generation of Ishmael, do circumcise them at fourteen years of age, and the Jews that be of the Generation of Isaac, do circumcise them the eighth day of their age.

And into that dead sea aforesaid, runneth the River Jordan and maketh there an end; and this is within a mile of Saint Johns Church: and a little beneath that same Church westward, were the Christians wont to bathe them: and a mile thence is the River Euphrat, through which Jacob went, when he came to Mesopotamia.

C H A P. XXXII.

Of the River Jordan.

THE River Jordan is no great nor so deep River, but there is much good fish therein, and there cometh from a Mount Lybany two Wells, that men call for and Dan, and of them it taketh the Name; and upon the one side of that River is Mount Gelboe, and there is a fair Plain. And on the other side men go by Mount Lybany, to the Desert of Pharaon. Those Hills part the Kingdom of Syria, and the Country of Phenice.

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Phenice, On that Hill grow Cedars, that bear long Apples, which are as much as a mans head: This River Jordan divideth Galile, and the land of Idumia, and the land of Betron, and it runneth into a Plain that men call Meldam, in the Sarafins Language, and in English, Fair; because oft-times there be kept great Fayrs: and in that Plain is the Tomb of holy Job.



In this River Jordan our Lord was baptized, and there was the Voice of the Father heard, saying; Hic est filius meus dilectus in quo acquiesco, ipsum audita; that is, This is my beloved Son, in whom I am well pleased, hear him. And the Holy Ghost descended on him, in likeness of a Dove; and so was there at his Baptism all the Trinity. And through the River Jordan passed the Children of Israel on dry foot, and set up stones in the midst of the water, in token of that Miracle. And also in that River Naaman the Assyrian bathed him, who was Leprous, and he was made whole. And a little from thence is the city of Ay, the which Joshua assailed, and took. And about the River Jordan are many Churches, where Christians dwell. Also by the River Jordan is the Vale of Mambré, which is a fair Vale and plenteous.

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CHAP. XXXIII.

Of many other Miracles.

And ye shall further understand, that as we go from the Red-sea, to pass forward to the land of Promise, is a very strong Castle, that men call Carran or Serimoyes, that is, the Kings Hill. This Castle did the King of France make, whose name was Bawdewin, who conquered all the land, and put it into the hands of Christians to keep; and under that Castle is a fair Town that is called Sabaoth; and thereabout dwell many Christians under Tribute.

Then men go to Nazareth, of the which our Lord had his Name; and from Nazareth unto Jerusalem is three daies journey. Also men go through the Province of Galile, through Romatha, through Sophyn, and over the high Hill of Esfrain, where dwelt Hanna that was the Prophet Samuels Mother, and there was he born, and after his death was buried at Mount Joy, as I have said before.

And after men come to Sybala, where the Ark of God was kept under Helie the Prophet. And there made the people of Israel their Sacrifice unto the Lord; and there spake our Lord first to Samuel. There also ministered God the Sacrament. After thereby, at the right side is Gaboon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychem, that some men call Sychar, and that is in the Province of the Samaritans, and sometime there was a Church, but it is all wasted, and it is a fair Wake, and plenteous, and there is a good City that men call Neople, and so from thence it is a daies journey unto Hierusalem; and there is the Well where our Lord spoke to the woman of Samaria: and Sychem is ten miles from Hierusalem, and it is called Neople, that is the new Town, and there is the Temple of Joseph, Jacobs Son that governed Egypt, from thence were his bones brought and laid in the Tomb, and thither came Jews often in Pilgrimage with great Devotion: and in that City was Dinah Jacobs Daughter ravished, for whom her Brethren slew many men: and thereby is the City of Corasin, where the Samaritans make their Sacrifice.

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On this Hill would Abraham have sacrificed his Son Isaac : and there near is the Vale of Dotany, and there is the Pit wherein Joseph was cast by his Brethren before that they sold him ; and it is two miles to Sychar ; and from thence men come to Samary, that men call Sabatten, and that is the chief City of



that Country, and in that City was the Seat of the twelve Kings of Israel, but it is not so great as it was ; and here was Saint John Baptist buried between two Prophets, Helizeus and Abdon, but he was beheaded in the Castle of Marketin, near the dead Sea, and was buried by his Disciples at Samaria ; and there did Julian Apostata take his bones and burn them, for he was at that time Emperoz ; but folk say that finger with the which he shewed our Lord, saying, Ecce Agnus Dei ; that is, Behold the Lamb of God, would not

be burnt ; and Saint Tecla the Virgin did bring it unto Alphen, that is in the Mountains, in the which place they do it great Worship : and there was Saint John Baptists Head closed into a Wall, but the Emperoz Theodolius did take it out, for he found it lapped in a cloth all bloody, and he bare it to Constantinople ; and there is yet the one half of the Head : and the Vessel wherein his Head was laid, when it was smitten off, is at Gean, and they do it great Worship. Some say, that Saint Johns Head is at Amiens in Picardy ; and some say it is Saint Johns Head the Bishop : I wot not, but to God it is known.

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CHAP. XXXIV.

Of the Samaritans.



From Sabastien or Samary to Hierusalem, is twelve miles: and among the Hills of this country is a Well that men call Fons Jacob, that is, Jacobs Well, that changeth his colour four times in a year: for sometime it is red, sometime clær, sometime green, and sometime thick: and the men that dwell there are called Samaritans, and they were converted by the Apostles; yet their Law varieth from the Law of Christians, as also from Jews and Painims. They believe well in one God that shall iudge all, and believe the Bible after the Letter, and they lay their heads in red linnen cloth, that they may be known from others; for Sarasins wrap their heads in White cloth; the Christians that dwell there in Blew, and the Jews in Yellow: and in this country dwell many Jews, paying Tribute as Christians do.

And if ye will know the Letters of the Jews, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, reth, jod, caph, lamed, mem, nun, samech, ain, pe, zade, koph, resh, schin, tau.

From this Country that I have spoken of, men go to the Plain of Galile, and leave the Hill on the one side: for Galile is a Province of the Land of Promise, and in that Province is the City of Naim, of Capernaum, and Bethsaida, where Saint Peter and Saint Andrew were boyn. Some men say that Antichrist should be boyn at Corasim; and nourished at Bethsaida, but he shall reign at Corasim; therefore saith holy Writ, Væ tibi Corasim; Væ tibi Bethsaida; that is, Woe be to the Corasim, woe be to the Bethsaida; But others say, he shall be boyn in Babylon; therefore said the Prophet, De Babylonia Coluber exit qui totum mundum devorabit; that is, Out of Babylon shall come a Serpent that shall devour all the World. Cana a chief City of Galile is four miles from Nazareth: of which City was the woman of Canaan, of whom the Gospel speaketh, and there our Lord did his first Miracle, when at the Marriage of the Archtreisline, he turned water into wine. From thence men go to Nazareth, which hath been a great City, but now there is but a little Town, and that unwallled: There was our Lady boyn, and of this City our Lord took his Name. At Nazareth also Joseph took our Lady to wife, when she was fourteen years of age: There the Angel saluted her, saying, Ave, gratia plena, Dominus tecum, that is, Hail full of grace, the Lord is with thee. And there was sometime a great Church, but now there is but a little Room to receive the offerings of Pilgrims. There is the Well of Gabriel, where our Lord was wont to bath him when he was little. At Nazareth was our Lord nourished: and Nazareth is called the Flower of Gardens; and it may well be so called, for there was nourished the Flower of Life, even our Lord Jesus Christ. About half a mile from Nazareth is the bloud of our Lord, for the Jews led him upon a high Rock, to call him down and slay him, but Jesus escaped them, and leapt to another Rock, where steps be yet seen, which they say are the steps of our Lord, therefore some when they are in danger of Thieves or Enemies, say thus:

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thus : *Iesus autem transiens per medium illorum ibat* : and they say these *Verbes* of the *Platier* *thre* times, *Irruat super eos formido, & pavor in magnitudine brachii. Domine, fiant immobiles quasi lapis, donec pertransseat populus tuus, Domine, & populus iste quem redimisti.* And so when this is said, a man may go without any letting. He shall understand and know that our blessed Lady bare her Child when she was sixteen years of age, and she lived with him thirty three years and three Months, and after his Passion she lived two and twenty years.

C H A P. XXXVI.

The way from Nazareth to the Mount or Hill of Tabor.

And from Nazareth the Mount Tabor is three miles, and there our Lord was transfigured before Saint Peter, Saint John, and Saint James. And there they saw spiritually our Lord, Moses and Elias the Prophet. For which cause Saint Peter said, *bonum est nobis hic esse, &c.* that is, It is good for us to be here, let us make three Tabernacles. And our Lord Jesus Christ bade them that they should tell no man, until the time that he was risen from death to life. From Mount Tabor a mile distance is Mount Hermon, and there was the City of Naim : before the gates of this City our Lord raised the Son of the Widow, that had no more Children.

C H A P. XXVII.

Of the Sea of Galile.

And from thence men go to a City, that is called Tiberias, that butteth on the Sea of Galile; and though it be called the Sea of Galile, it is no Sea nor arm of the Sea, for it is but a stream of fresh water, and it is more then a hundred furlongs long, and fifty broad; and therein are many good Fishes; and by that same sea stand many good Cities: therefore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water or sea; and upon this sea our Lord walked, and said to Peter when he came on the water, and was near drowned: *O exigua fide pre-*
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dite, quid qubitasti? that is, Thou of little faith, why dost thou doubt?

CHAP. XXXVIII.

Of the Table whercon Christ eat after his Resurrection.

In this City of Tiberias, is the Table that Christ eat on, with his Disciples after his Resurrection, and they knew him by breaking of bread, as holy Writ saith, Et cognoverunt eum in fractione panis, that is, they knew him in breaking of bread. And about the Hill of Tiberias, is a city, where our Lord fed five thousand people, with five Barley Loaves and two Fishes: In that city also did men cast in anger a firebrand or burning stick after our Lord, but that same burning



stick did fall on the Earth, and (people say) out of the same stick grew presently a Tree, which is waxes a big Tree, and there groweth yet, and the scales of the Tree be all black. We shall understand that the River Jordan beginneth under the Hill of Lybany, and there beginneth the land of Promise, and it lasteth unto Bersebe of length, and from the North part to the South is ninescore mile, and of breadth from Jericho to Jasse, it is forty mile. And ye shall understand that the Land of Promise beginneth at the Kingdom of Sury, and lasteth unto the Wilderness of Araby.

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CHAP. XXXIX. Of strange Manners and divers.



And in this Country, as in many other Lands beyond the Sea, it is a custom when they have war, that if a City or Castle be besieged so strongly that they can send no Messengers to any Lords for succour, then they write their Letters, and bind them about the necks of Doves, and let them flye their ways, because the Dove is of that nature, that she will return again to the place where she is bred; and thus they do commonly in that country. And ye shall understand that among the Saracins, in many places dwell Christians under Tribute, and they are of divers manners, and have divers Laws, though they be all Christians, and believe all well in our Lord God, the Father, the Son, and the Holy Ghost; but yet they sail in the Articles of our Faith, and they are called Jacobins: for Saint James converted them to the Faith, and Saint John Baptized them: and they say, that men need onely to confesse their sins unto God, and not unto men; for they say, that God have not one man confesse himself to another man. And therefore said David in this manner, Confitebor tibi Domine in toto corde meo; That is, Lord, I will confesse my self unto thee with all my heart. And in another place, he saith thus, Peccatum meum cognitum tibi feci; that



that is, my trespasses I have made known unto thee. And in another place, Deus meus es tu, & confitebor tibi: that is, thou art my God, and I will confess my self unto thee. And in another place, Quoniam cogitatio hominis confitebitur tibi; that is, The thought of man shall be known unto thee. And they read often the Bible and Psalter, but they say not in Latin, but in their own Language; for they say, that David and other Prophets did so. And Saint Austin and Saint Gregory say, Qui scelera sua cogitat, & conversus fuerit, veniam sibi credat. That is, Whoso knoweth his sin, and turneth, he may believe to have forgiveness. And Saint Gregory saith thus, Dominus potius mentem quam verbum considerat. That is, our Lord taketh more heed to thought, than to word. And Saint Hilarius saith, Longorum temporum crimina ista oculi, &c. That is, sins that are done of old time, perish in the twinkling of an eye, if hatred of them be in a mans heart. And therefore say they by these Authorities, that men should confess them only to God; and this way the Apostles taught: but the Popes that came since, have ordained that men should confess them to Priests and men as they are; and the cause is this: For they say, that a man that hath sickness, men may give him no good medicine, except they know the kind of sickness: also they say, a man can give no good advice, except he know the sin.

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For there is a manner of sin that is grievouſer to one man then it is to another; and therefore it is needfull that a man know and underſtand the kind of ſin.

And there be alſo other men that are called Surreyens, and they hold half our Faith, and half the Faith of the Greeks, and they have long Beards, as the Greeks have.

And there be others that men call Georgians, whom Saint George converted, and they do worſhip more the Fallowes of Heaven then others do, and they have their Crowns ſhaven: the Clerks have round Crowns, and the Lay-men have ſquare Crowns, and they hold the Greeks Law. And there be others that men call Chriſtians of girding, becauſe they wear Circles



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underneath : some others called Nestorians, some Arians, some Nubians, some Gregorians, and some Indians, that are of Prester Johns Land, and every one of those have some Articles of our Belief. But each of them vary from other, and their variance were too much to declare.

CHAP. XL.

For to return again on this side Galile.

Now seeing I have told you of many manners of men that dwell in the Countres^e aforesaid, now will I return again to my way, for he that will turn from the Land of Galile that I spake of, to come on this side, he must go throught Damas, or Dimasus, that is a fair City, and full of good Merchandizes, and it is threë days journey from the Sea, and five from Hierusalem : they carry their Merchandizes upon Camels, Mules, Horses, Dromedaries, and other manner of Beasts. This City of Damas was founded by Helizeus, Abrahams servant, who before Isaac was born should have been his Heir : and there he named that City Dairas. And in that place Cain slew his Brother Abel : and beside Damas is the Pount of Syer : in this City be many Physicians, and that holy man Saint Paul was a Physician there, to heal mens diseases, before he was converted, and after he was a Physician



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of Beuls. And from Damas men go to a place called our Lady of Sardmarch, that is five miles from Damas, and it is on a Rock and there is a fair Church, and there dwell Christian Monks and Nuns in that Church, between the City of Dirky and the City of Raphano is a River called Sabatory: which some say on the Saturday it runneth fast, and all the week else it standeth still and runneth not, or but a little. And there is another River that on the night freezeth fast, and upon the day no frost is seen. And so men go by a City that men call Berugh, and there those that will go to Cyprus take Ship, and they arrive at the Haven of Sir, or of Tyre, and then go on to Cyprus: also men may go right from the Haven of Tyre, and not come at Cyprus, but arrive at some Haven of Greece, and by these ways men come into the Countries before spoken of.

CHAP. XLI.

How a man may go the shortest way to Hierusalem.

NOW have I told you the furthest and longest ways by the which men go to Hierusalem, as by Babylon in Egypt, which is also called Kayre; and Mount Sinai, and many other places, through the which men go to the Land of Promise. Now will I tell you the shortest way to Hierusalem, for many will go the long way, some for want of Company, and many other reasonable causes: and therefore I shall tell you shortly how a man may go with little cost and short time.

A man that cometh from the Land of the West, he goeth through France, Burgony, Lombardy, and to Venice, or to Gene, or some other Haven of those Marches, and taketh there Ship, and goeth to the Isle Grisse, and so arriveth he in Greece, or else in Port Myroch, or Valon, or Duras, or some other Haven of those Marches, and arriveth to Cyprus, and cometh not in the Isle of Rhodes, but arriveth at Famagust, that is the chief Haven of Cyprus, or else at Lamaton: and then taking Ship again, he passeth beside the Haven of Tyre, and cometh not to Land, and so passeth by all the Havens to the Coast, till he come to Jasse, that is the next Haven to Hierusalem, for it is but twenty eight miles between. And
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from Jaffe men go to the City of Ramos, and that it is but little thence, and it is a fair City, and beside Ramos is a fair Church of our Lady, where our Lord shewed himself unto her in three shadows, betokening the Trinity; and there near is a Church of S. George, where his Head was smitten off: and then to the Castle of Emaus, and then to the Mount Joy, and from thence Pilgrims see Hierusalem, and then to Mount Modin, and then to Hierusalem. At Mount Modin lyeth the Prophet Malachy, and over against Ramatha is the Town of Donke, wherof the Prophet Amos was.

CHAP. XLII.

Of other ways for to go by Land to Hierusalem.

Frasmuch as many men cannot endure the trouble of the Sea, and better it is to go by Land, although it be more pain; then a man shall go to one of the Havens of Lombardy, as Venice, or another, and ye shall pass into Greece, or Port Myroch, or another, and ye shall go to Constantinople, and shall pass the Water that is called the Reach of Saint George, that is an arm of the Sea. And from thence ye shall come to Pulveral, and then to the Castle of Synople, and so to Cappadocia, which is a great Countrey, wherein are many great Hills: and ye shall go through Turkey, and to the City of Nike, the which they wen from the Emperour of Constantinople: and it is a fair City, and well walled, and there is a River that is called the Day: and then men go by the Alpes of Mormount, and through the Tales of Malebrines, and the Tale Ernax, and so more easily to Antioch, which standeth richly on the River. And he that will go another way, he goeth by the Roman Coast, and the Roman Sea: on that Coast is a fair Castle that is called Florage: and when a man hath passed the Hills, he cometh to the city of Moriach, and to Artose, where is a great Bridge upon the River of Ferne, that men call Fassior; and it is a great River bearing Ships: and beside the City of Dimas is a River that cometh from the Mount of Libany, which is called Alban: at the passage of this River, Saint Eustace lost his two Sons, when he had lost his Wife: and it runneth through

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through the Plain of Chatcides, and to the great Sea. Then men go to the City of Ferrnine, and so to the City of Ferne, and then to Antioch. and that is a fair City and well walled, and it is two miles long, and there is a Bridge over the River, that hath at each Pillar a good Tower, and it is the best City of the Kingdom of Sury. From Antioch men go to the City of Locuth, and so to Geble, and to Tortouse, and thereby is the Land of Lambre, and a strong Castle that men call Mambeke. And from Tortouse, men go to Tripoly on the Sea, and by this Sea men go to Dicus: and there is two wayes to Hierusalem: by the way on the left hand men come first unto Damas by the River of Jordan, and on the right side men go through the Land of Flagme, and so to the City Caiaphas, in which City Caiphas was Lord, and some call it the Castle Pellerius, and from thence is four days journey to Hierusalem, and they go through Cesary Philippi, Jaffe, Ramas, and Emaus, and so to Hierusalem.

CHAP. XLIII.

Yet another way by Land toward the Land of Promise.

NOW have I told you some ways by land and by water, how men may go to Hierusalem. And there be many other ways that men go by, after the Countries that they come from, nevertheless they come all to one end. Yet is there a way all by Land to Hierusalem, and pass no Sea but to France or Flanders, but that way is very long and perilous, and of great travel, wherefore few go that way; but he that will go that way, must go by Almaine and Prule, and so to Tartary. This Tartary is holden by the great Caane, of whom I shall speak afterward, for thither reacheth his Lordship, and all the Lords of Tartary yield to him Tribute. Tartary is a barren Country, and very sandy, for there groweth little either Corn or other Fruit, but there is a great plenty of Beasts, and therefore they eat flesh without bread, and they sup the broth, and they drink the milk of all manner of Beasts. And because they have great
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scarcity of Wood, they dry the dung of Horses and of other Beasts, and burn it for to dress their meat by. Princes and other Lords eat but once in the day, and that is very little: and they be foul folk, and of ill liking. In Summer there are many great Tempests, and Thunders, that slay many men and beasts: sometime on the sudden it is very cold, and again on the sudden it is very hot. The Prince of the Land they call Roco, and he dwelleth at a City that is called Orda: but very few Strangers do desire to dwell in that Land, for it is good to sow Thorns and Weeds in, but other good there is none, as I heard say, for I was not that way, but I have been in other Countries marching thereon, as in the Land of Russia, and Nisland, and the Kingdom of Grecon, and Lectow, and the Kingdom Grassen, and in many other places: but I never went that way to Hierusalem, and therefore I cannot well tell it, for I have understood that men may not well go that way but in Winter, when the waters and mires that be in that Land be frozen and covered with Snow, so that men may pass thereon: for were not that Snow, there might no man go in that Land but he were lost. And ye shall understand that a man must go thre dayes journey from Prose to pass this way, before he can come to the Land of Saracins.

And if by chance any Christians pass that way, as once a year they do, they carry their victuals with them, for they should find nothing there but a manner of food that they call Sples, and they carry their Victuals upon the Ice on Steds, and Chariots without Wheeles; and as long as their Victuals last, they may dwell there, but no longer. And when the Spies of the Countries see Christians come, they run to the Towns, and Castles, and cry aloud, Kara, Kara, Kara; and as soon as they have cryed, then do the people arm them. And ye shall understand that the Ice there is harder then it is here, and every man hath a Stove in his House, and therein they eat and do all things that them needeth; and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor shineth but little in that Countrey: and that Land is in some places

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so cold, that there may no man dwell therein; and on the South side of the World it is in some places so hot, that there can no man dwell, the Sun giveth so great heat in those Countries.

CHAP. XLIV.

Of the Faith of the Sarasins, and of the Book of their Law, named A'karon.

FOrasmuch as I have told you of the Sarasins, and of other Lands, I purpose to set down a part of their Law, and of their Belief, as their Book saith that they call Alkaron, and some call that Book Mylap, and some call it Harne, in divers Languages of Countries, which Book Mahomet gave them, in the which Book he wrote among other things, as I have often read and seen, that they that are good shall go to Paradise, and the evil folks to Hell; and so believe all Sarasins. And if a man ask of what Paradise they mean, they say it is a place of Delights, where a man shall find all manner of Fruits at all times, and Waters and Rivers running with Milk and Honey, Wine and fresh water, and they shall all have fair Houses and good, as they have deserved, and those Houses are made of precious stones, gold and silver, and every man shall have ten Wives and Maidens, and he shall every day once have to do with them, and yet shall they still be maidens. And they speak often of the blessed Virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen before all other from the beginning of the World, and that witnesseth well their Book: and Gabriel told her the Incarnation of Jesus Christ, and that she should conceive and bear a Child: and they say, that Christ was a holy Prophet in word and deed, and also meek and right wise to all men, and ene not any way blame-worthy: and they say that when the Angel told her of the Incarnation, she had great dread, for she was very young, and there was one in that Country that practised Sorcery, who was called Takina, that with Enchantments could make him like an Angel, and went often and lay with Wives

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vens, and therefore was Mary the more afraid of the Angel, and thought in her mind that it had been *Takina*, who went to *Paicens*; and she charged him in the Name of God to tell her if he were the same *Takina*, and the Angel bade her have no dread, for he was for certain a true Messenger of *Iesus Christ*.

Also, their Book *Alkaron* saith, that she had a Child under a *Palme-Tree*: then was she greatly ashamed, and wished her self dead, but as soon as her Child was born, he spake and comforted her, saying, *Ne timeas Maria*, that is, Be not afraid, Mary. And in many other places saith their Book *Alkaron*, that *Iesus Christ* spake as soon as he was born: and the Book saith that *Iesus Christ* was sent of Almighty God, to be an ensample to all men, and that God shall Judge all men, the good to Heaven, and the wicked to Hell, and that *Iesus Christ* is the best Prophet of all other, and next to God, and that he was a holy Prophet, for he gave the blind their sight, and healed all Diseases, he raised men that were dead, and was taken quick into Heaven. And if they may find a Book with Gospels, such as, *Missus est Angelus*, they do it great Worship: and they fast one Moneth in the year, and eat only a night, and they keep them from their Wives; but they that are sick are not constrained to it. And their Book *Alkaron* speaketh of Jews, and saith, they are wicked people, for they will not believe that *Iesus Christ* is of God. Further they say, that the Jews speak falsly of our Lady, and her Son *Iesus Christ*, in saying that they did not hang him on the Cross. Their Book *Alkaron* forbiddeth Murder and Theft; and commandeth them to do so to others, as they would have others do to them: for the *Saracins* believe so near our Faith, that they are easily converted when men preach the Law of *Iesus Christ*. They say also that they know right well by their Prophecies, that their Law of *Mahomet* shall fail, as the Jews Law doth, and that the Law of Christians shall last to the Worlds end. And if a man ask them wherein they believe, they say that they believe in God Almighty, that is the Maker of Heaven and Earth, & all other things, and without him is nothing done; and at the day of Judgment every man shall be rewarded after his de-

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standing, and that all things are truth that God spake by the mouth of his Prophets.

CHAP. XLV.

Yet further concerning Mahomet.

Also Mahomet had writ in his Book Alkaron, that every man should have two Wives, or three, or four; but now they have nine, and as many Lemmans as them like; and if any of these Wives do wrong to their Husbands, he may drive her out of his House, and take in another, but he must give part of his goods. Moreover, where men speak of the Father, the Son, and the Holy Ghost, they say that they are not three Persons, but one God: for their Book Alkaron speaketh not thereof, nor of the Trinity: but they say that God spake, or else he was dumb; and that God had a Ghost, or else he was not alive: They say Gods Word hath great strength, and so saith their Alkaron, and they say that Abraham and Moses were greatly in favour with God, for they spake with him; and Mahomet was a true Messenger of God: and they have many good Articles of our Faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their Language. In their manner they know holy Writ, but they understand it but after the Letter, and so do the Jews, for they understand it not Spiritually, but after their Letter: and therefore saith Saint Paul, *Litera occidit, Spiritus autem vivificat*, that is, the Letter killeth, but the Spirit quickneth. The Saracins likewise say, that the Jews are wicked for they keep not the Law of Moses which he gave them: and also Christians are evil, for they keep not the Commandments of the Gospel, that Jesus Christ sent unto them.

And further, I shall tell you what the Soldan told me upon a day in his Chamber, shutting out all other men, as Lords, Knights, and others, for he would speak with me in counsel: and then he asked me how Christians governed themselves in our Country: I answered him and said, Right well, thanks be to God: but he said secretly, nay, for he said that our Priests made no force of Gods Service: for they should give

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give good example to men to do well, and they give ill example; and theretore when the people should go on the Holy days to Church to serve God, they go to the Tabern to sin in gluttony both day and night, eating and drinking as Beasts that wot not when they have enough. He said also, that there was much contention among Christians, and one would defraud another, and they were so proud that they wist not how to clothe them; now short, now long, now strait, now wide, and of all fashions: whereas they should be humble and meek, giving their alms as Jesus Christ did, in whom they believe. He said also that they were so covetous, that for a little money they would sell their children, sisters, or wives, one man taking another mans wife, and no man keeping his promise: Therefore said he, for their sins hath God given these Lands to our hands, and not through our strength, but all for your sins: For we know certainly, that while ye truly serve God he will help you, so that no man shall win of you, if that ye serve God as ye ought to do: but while ye live so sinfully as ye do, we have no dread of you, for God will not help you. And then I asked him how he knew the state of Christians in that manner: and he said that he knew well the state both of Lords and of Commons, by his Messengers which he sent through all the Countries as it were Merchants, with precious Stones and other Merchandise, to know the manner of every Country. And then he did call again all the Lords into his Chamber to us, and then shewed he unto me three persons that were great Lords of that Country, who shewed unto me the manner of my Country and of all Christendom, as though they had been men born in the same parts, and they spake French right well, and the Soldan also: and then I had great marvel of this slander of our Faith; and so they that should be turned by our good examples to the Faith of Jesus Christ, they are drawn away through our evil living; and therefore it is no wonder if that they call us evil, for they say truth; but the Saracens are true, for they keep truly the Commandments of their Alkaron.

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CHAP. XLVI.

Of the Birth of Mahomet.

AND ye shall understand that Mahomet was born at Ithareb in Araby, and his Father was a Painim, and his Mother a Jew; their names were Abdal and Hernna, and they were but pooz folk; and he was first a pooz drudge, and kept hofse: and afterwarð he followed Merchandise.

And the Sarasins say, he came into Egypt with Merchandise, and Egypt was the same time Christened, and there was a Chappel beside Araby, and there was an Hermit; and when he came to the Chappel that was but a little low House, as soon as he entered, it began to be as great as it were a Palace Gate; and that was the first Miracle that the Sarasins say he did in his youth. After began Mahomet to be wise and rich, and became a great Astronomer, and since was the Keeper of the Land for the Prince of Carasan, and governed it full well, in such manner that when the Prince was dead, he married the Lady named Qadiga, And Mahomet fell often into the falling Evil: wherefore the Lady was sorry that she had taken him to be her Husband: and he made her believe that every time he fell so, the Angel Gabriel spake to him, and for the brightness of the Angel he fell down. This Mahomet reigned in Araby, in the year of our Lord six hundred and twenty: he was of the kindred of Ishmael that was Abrahams Son, whom he begat on Hagar: the other are called Sarasins of Sara: but some are called Moabites, and some Amonites, after Lots two Sons. And ye shall understand that the Turks, Arabins, and Persians, do profess the Alkaron, but they vary one from another in many matters. This Mahomet loved well a good man an Hermit, that dwelt in the Wilderness, a mile from Mount Sinai, in the way as men go from Araby to Chaldea: a daies journey from the Sea whence Merchants of Venice come: and Mahomet went often to this Hermit, for he heard gladly the Hermit preach; but his men were displeased at it, for they travelled sometime all night; wherefore they wished the Hermit dead. So it befell on a night, that Mahomet was soze drunk with strong Wine,

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so that he fell asleepe; then his men took his sword out of his sheath whiles he lay and slept, and therewith they slew the Vermit, and when they had done, they put up the sword again all bloody; and upon the Morrow when that he found the Vermit thus dead, he was very angry in his mind, and right wroth, and would have put his men unto death; but they all with one ac-



cord, and with one consens said, that he himself had slain him, when he was drunken, and they shewed him his own sword all bloody; and then he believed that they said truth, and cursed the Wine, and all those that drank it. And therefore Saracins that are devout, drink no Wine openly, lest they should be reproved, but they drink good Beverage, sweet and nourishing, that is made of Calamels, and thereof is Sugar made.

And it befell sometime that Christians become Saracins, either through poverty, simpleness, or wickedness; and therefore their Archbishop when he received them, said, Laelles ella Mahomet ros sella; that is to say, there is no God but one, and Mahomet is his Messenger. And seeing I have told you a part of their Law and their Customs. Now I shall tell you of their Letters, with their Rames.

First, they have for a almay, b bethar, c cathi, d delphy, e ethoti, f thy, g garophin, h hecum, i iochi, k kathi, l lothum, m malach, n nahalht, o orthy, p thezui, q zothii, r ruchelat, s chotimus, t salathy, v yrichom, x mazzr, z zalephin, & johe-
tencou;

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tencon: these are the names. Four Letters have they yet more for diversity of their Language, soasmuch as they speak so in their throats, as we have in our Language and Speech in England, Two Letters more they also have in their A. B. C. that is to say, &, the which are called thrane and zawx.

CHAP. LVII.

Of divers Countries, and of marvellous Beasts.

AND sithence I have spoken before of the holy land and Countreies thereof, and many ways thither; and to Mount Sinai, and to Babylon, and divers other places which I have spoken of: Now will I speak of strange Beasts, of divers People, Countries and Isles that are parted by the Rivers which run through Paradise terrestre. For Mesopotamia, and the Kingdom of Chalde, and Araby, are between two Rivers, Tigris and Euphrates, and the Kingdom of Media and Persia are between two Rivers, Tigris, and Indus; and the Kingdom of Sury Palestine and Femines, are between Euphrates and the Mediterranean Sea. It is of length from Moroch on the Sea of Spain unto the great Sea: and so it lasteth beyond Constantinople three hundred and twenty miles of Lombardy, and to the Ocean Sea. In Inde is the Kingdom of Sichern, which is all closed among Hills, and beside Sichern, is the Land of Amazony, wherein dwell none but Women.

And thereby is the Kingdom of Albany, which is a great Land; and it is so called because that men are more white there than in other places. In this Country are great Hounds



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and strong, so that they overcome Lyons, and slay them. And ye shall understand that in those Countries are many Isles and Lands, of all which it were too long to tell, but of some I will speak more plainly afterward.

CHAP. XLVIII.

Of the Haven of Gene, for to go by Sea into divers Countries.

NOW he that will go to Tartary, Persia, Chaldea or Inde, he taketh Ship of Gene, or at Venice, or at any other Haven, and so he passeth by the Sea, and arriveth at Topasond, that is a good City, that sometime was called the Haven of Briga, and thersby is the Haven of Persia, of Media, and of other Partes. In this City lyeth Saint Athanasius that was Bishop of Alexandria, and made the Psalm Quicunque vult.

This man was a great Doctor of Divinity, and of the God-head: he was accused unto the Pope of Rome, that he was an Heretick, and the Pope sent for him, and put him in Prison, and while he was in that Prison he made this Psalm, and sent it unto the Pope, and said, if that he were an Heretick then was that Heresie, for that was his Faith and his Belief: and when the Pope saw that what he had said therein, was all our Faith, he anon delivered him out of Prison, and commanded that Psalm to be said every day at the beginning of Service; and so he held Athanasius for a good Christian: but he would never after go to his Bishoprick, because they accused him of Heresie. Topasond was sometime holden of the Emperour of Constantinople, but a great man that he sent to help the Country against the Turke, did hold it to himself, and called himself Emperour of Topasond.

And from thence men go through little Armory, and in that Country is an old Castle, that is on a Rock, that men call the Castle of Cypress; there people say, men find an Hawk sitting upon a Perch right well made, and a fair Lady of Fairy that keepeth it; and he that will watch the same Hawk seven daies and seven nightes (some say, that it is but thre daies and thre nightes) alone without any company, and without sleep, this fair Lady will come unto him at the seven, or at thre

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daies end, and shall grant unto him the first thing that he shall ask of worldly things, and that hath often been proved, the folk say: So upon a time it befell that a man who at that time was King of Armony, that was a right daughty man, watched upon a time; and at the seven days end, the Lady came to him



and bade him ask what he would: For he had well done his duty: and the King answered and said, that he was a great Lord, and in good peace, and was rich; so that he would ask nothing but the continual love of the fair Lady, or to have his will of her. When this fair Lady answered and said unto him, that he was a fool, for he wist not what he asked, neither might he have her: but he should not have asked of her any worldly thing, for she was not worldly. Then the King saith he would nought else: and she said, such he would ask nought else, she would grant him and all that came after him three things, and said unto him: Sir King, ye shall have War without peace unto the ninth degree; and ye shall be in subjection unto your Enemies, and ye shall have great need of good Cattell. And since that time all the Kings of Armony have been in War, and wedy, and under tribute of the Sarasins.

Also a poor mans son who watched on a time, asked of the Lady that he might grow rich and happy by Merchandise, and the Lady granted him: but she said to him, that he had
asked

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asked his undoing, for greyt pride that he should have thereof. And this man became so great a Merchant both by Sea and Land, that he was so rich, that he knew not the thousand part of his goods.

Also a Knight of the Templers watched likewise; and when he had done, he desired to have a Purse full of Gold; and whatsoever he took thereof, it should ever be full again: and he granted it him, but he told him that he had desired his destruction, by the great mispending that he should have of the same Purse; and so it befell. But he that shall watch hath great need to keep him from sleep: for if he sleep, he is lost, so that he shall never be seen after. But this is not the right way, but for a marvel.

From Topasond men go to great Armony, to the City Artyron, which asofetime was a fair City, but the Turks have so destroyed it, that there neither groweth Wine nor Fruit. From Artyron, men go to the Hill Sabissocal, and there near is another Hill called Arah, but the Jews call it Thano; where the Ark of Noah rested after the Deluge, and on that Hill a man may see very far in clear weather, for the Hill is full seven miles of height; and some say, they have been there and put their fingers in the holes where the Fiend went out, when Noah said in this manner, Benedicite. But I judge, that for Snow that is alwaies upon that Hill, both Winter and Summer, no man hath ever gone up since Noah was there: but only one is said to have been there, who brought a Plank that yet is in the Abbey at the Hills foot, for he had great desire to go up that Hill, and when he was at the third part upward, he was so weary that he might not go further, and he rested him and slept; and when he was awake, he was down at the Hill foot, and then prayed he to God, devoutly, that he would suffer him to go to the upper part of the Hill, and an Angel said, that he should have his desire, and so he did; and since that time no man did ever come there: but a man ought not to believe all things that are spoken of it.

And from thence men go to a City that is called Tanziro, which is a fair and a rich City; beside that City is an Hill of Salt, and thereof every man taketh what he will: and there dwell many Christians under Tribute of the Saracins. From thence men go through many Cities, Towns and Villages toward Inde; and then come to a City that is called Cassage,

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that is a fair City, and near that is abundance of Corn, Vines,
and all manner of Fruits; and there met the three Kings
together, that went to make their Offering to our Lord in



Bethlehem. From that City men go to another called Carra-
page; and Painims say, that Christians may not dwell there,
but

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but they die soon, yet they know not the cause. From thence men go throughe many Countries, Cities and Towns; so that it were too long to tell all: and to the City of Carnaa, that was sometime so great, that the Wall was five and twenty miles about, which yet may be seen, but it is not inhabited, and at that place enderth the Land of the Emperoz of persia.

CHAP: XLIX.

Of the Country of Job, and of the Kingdom of Chalde.

Of the other side of the City of Carnaa, men enter into the land of Job, that is a good land, furnished with plenty of all frutes, and it is also called Swere. In this land is the City of Thomar, This Job was a Paintim, and also he was Cosmas Son, and he held that land as the Prince thereof, and he was so rich that he knew not the hundred part of his goods; and after his poverty God made him richer then ever he was before, so that he was King of Idumee, after the death of King Elau; and when he was King he was called Joab; and in that Kingdom he lived an hundred threescore and ten years, so that when he died he was two hundred forty and eight years old. And in the land of Job is no want of any thing that is needfull for mans body. There are Hills where men find Panna, which Panna is called Angels Head, it is white of colour, and much sweeter than Sugar or Honey; and it cometh of the dew of Heaven that falleth on the Herbs, and there it congealeth and waxeth white, and it is used in medicines for rich men.

This land boundeth on the land of Chalde, which is a great land, and there the men are very fair, and well apparelled, as with Cloth of Gold beset with costly Pearls, and many other precious Stones. The woman are but hard favoured and go bare-foot, and meanly clad, with a wide and carle Coat, but so short that it scarce covers their knees; their sleeves are long, down to the foot: they have long black hair hanging about their shoulders, and are nothing lovely to look upon, but I had best say no more, for I am afraid I shall get small thanks for my praising of them. In this land of Chalde also is said is a City called Hur, and in that City was Abraham the Patriarch boyn.

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CHAP. L.

Of the Kingdom of Amazony, where dwell none but Women.

Near the land of Chaldea is the land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to live among them, nor to have rule over them. For aforeset time there was a King and men dwelling in that land, and they had wives as in other Countries. Now it befell that the King had great War with the men of Scithy: this King was called Colopius, and he was slain in Battel, and all the Nobles of his Land. When the Queen and the other Ladies of the Land, heard that the King and the Lords were slain, they gathered them together and killed all the men that were left in their Land among them. And when they will have any men to lie by them, they send for them into a country that is near their land, and the men come and stay there eight days, or as the woman liketh, and then go they again: and if they have men-children they send them to their Fathers when they can eat and go, if they have maid-children they keep them: and if they be of Noble blood, they burn the left Pape away, for bearing of a Shield; and if they be of base degree, they burn the right Pape away, for shooting. For the women of that Country are good Warriors, and are often in pay with other Lords; and the Queen

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of that Land governeth well the land: this Land is environed with Water. Beside Amazony, is the land of Termagute, that is a good Land and profitable, and for the goodness of that Land King Alexander did make a City there, and called it Alexandria.

CHAP. XXXIII.

Of the Land Ethiope.

On the other side of Chalde, toward the South, is Ethiope, which is a great Land; and ye shall understand that the



Land of Ethiope reacheth Eastward to the great Wilderness,
Westward

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Westward to the land of Naby, Southward to the land Maritane, and Northward to the Red Sea: and then is a Partim that lasteth from the Hills of Ethiope, unto Lidy the high and the low, that lasteth to the great Sea of Spain. In this Land on the South, are the folk very black. In this land is a Well that in the day the water is so cold that no Man may drinke thereof, and in the night it is so hot that no man may abide to put his hand in it. In this land the Rivers and all the Waters are troubled, and some yield salt for the great heat; and men of that land are sen drunken, and have litile appetite to meat. They have commonly the flux of the Rody, and live not long.



In Ethiope are such men as have but one foot, and they go so fast that it is a great marvel, and that is a large foot, for the shadow thereof covereth the body from Sun or Raine, when they lie upon their backs; and when their children are first born, they look like russet, but when they wax old, then they be all black. In Ethiope is the land of Suba, of which one of the Kings that sought our Lord at Bethlehem was King.

CHAP. LII.

Of Inde the more and the less: of Diamonds, and of their great vertues.

From Ethiope men go throug many and divers Countries before they come into Inde: and it is parted into three parts

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parts, that is to say, Inde the more, which is a hot Land: and Inde the less, which is a temperate Land: and the third part is toward the North, and there it is very cold, so that with great cold, frost and ice, the water becomes Chrystal, and upon that groweth the rich Diamonds that are of a troubled colour, which Diamond is so hard that no man may break it. Other Diamonds men find in Araby, that are not so good, for they are more soft, and there be some in Cyprus. In Macedonia men find Diamonds likewise, but the best are in Inde, and some are many times found in a masse, in the Mines where gold is gotten, when men break the masse in pieces: sometimes men find some as great as a Pease, and some less, and those are as hard as those of Inde: sometime there are good Diamonds found in Inde upon the Rock of Chrystal: and also upon the Rock of Adamant in the Sea. And upon other Hills are Diamonds found that are as great as Hazel Nuts, which are square, and pointed of their own kind, and they grow two together, male and female, and are nourished with the Dew of Heaven, and they engender commonly and bring forth other small ones, which encrease and grow all the year. I have many times tryed that if a man keep them with a little of the Rock, and wet them often with the Dew, they will grow every year, and the small will wax great: and if a man do bear that Diamond on his left side then it is of more vertue, for the strength of their growing is toward the North, that is, on the left side, as men of those Countries say. To him that beareth the Diamond with him, it giveth hardiness, it keepeth the limbs of the body, it also giveth a man victory over his Enemies, if his cause be right, and it keepeth him that beareth it in good temper, free from strife, riot, ill dreams, sorceries, and enchantments. Moreover, no wild beast shall assail or any way hurt them. This Diamond should be neither bought nor sold, but given freely, for then it is of most vertue. It healeth the Lunatick, and him that is possessed with a Devil: and as soon as any Venome or Poyson is brought near to the Diamond, it moistneth, and begins to sweat. And men may easily polish them, though some think they may not be polished, and men may assay them well in this manner: First, cut

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them on precious Stones. Saphirs, or upon Christal, and then take a Stone that is called Adamant, and lay a Pebble before that Adamant, and if the Diamond be good and of vertue, the Adamant draweth not the Pebble to it, whiles the Diamond is there. And this is the proof that they make beyond the Sea. But it chanceth sometime that the good Diamond loseth the vertue through him that beareth it, and therefore it is needfull for to make it recover the vertue again or else it is of little value.

CHAP. LIII.

Of divers Kingdomes and Isles in the Land of Inde, and of people that are of a yellow and green colour, and of many strange things.

There is in Inde many Countries and divers Kingdoms, and it taketh the name of a River that runneth through it which is called Inde also, and there are many precious Stones in the said River and divers other strange things, as Cales of thirty foot long: and men that dwell near that River are of evil colour yellow and green. In that Land of Inde are more than five thousand Isles that are inhabited, (beside divers that are uninhabited) and in each one of those are great plenty of Cities, and much people; for the Indians are of that condition, that commonly they pass not out



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of their Land, for they dwell under the Planet Saturn, which maketh his course through the twelve Signes but once in thirty years; yet the Moon passeth through the twelve Signs in one Month, and for that Saturn is of so little stirring, therefore men that dwell under it, and in the Climate, have no good will to stir much abroad. But in our Country it is contrary, for we are in a Climate that is under the Moon, and of light stirring, and therefore it giveth us will to much moving and stirring, and to go into divers Countries of the World, for it goeth about the World more swifter than any other Planet doth.

Also men pass through Inde to many Countries by Sea, and then they come to the Isle of Hermes, where Merchants of Venice and of Gene, and of divers other parts of Christens come to buy their Merchandise. And it is so warm there in that Isle that mens members hang down to their shanks, for the great dissolving of the Body. But men of that Country that know better manners do bind them strait, and anoint them with Ointments, made therefore for to hold them up, whereby they may live more civilly. In this Island men and women lie all naked in the Rivers, from the beginning of the heat of the day till it be past noon, and they lie all in the water but the face, for the great heat that is there,



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and the women be not ashamed for the men. In this Ile the Ships are without nail or bands of Iron, lest the Rocks of Adament that are in the Sea should draw the Ships to them. From this Ile men go by Sea to the Ile of Lana, where is great plenty of Corn, and the King of this Ile was sometime so mighty that he held War against King Alexander with great strength: Men of this Ile have many manners of Reliefs and faith, and have also divers Laws: for some do worship the Sun, some the Fire, some the Trees, and some the Serpents, or any other thing that they first met in the morning, and some do worship simple Simulacres and Idols; but between Simulacres and Idols is no difference, for they are but Images made to what likeness soever a man may invent: for some Image hath an head like an Ox, and some have three or four Heads, one of a Man, or an Horse, or an Ox, or any other beast that a man hath seen.

And ye shall understand, that they that worship Simulacres, they worship them for worthy men that were sometime, as Hercules and others, who did many marvels when they lived: for they say, they know well that they are not that God which created all things, but that they are in estimation with God for the marvels they did, and therefore they worship them.



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And so say they of the *Sun*, for it changeeth oft times, and giveth sometime great heat for to nourish all things on Earth: and because it is so great profit, they know well that it is not God, but it is in Gods favour, and he loveth it more than any other thing, and so for this cause they worship it.

Also they have their reasons for other Planets, and for Fire also, for it is profitable & needfull. And of Idols they say that the *Dr* is the holiest that they may find on Earth, and more profitable than any other: for he doth much good, and none ill, and they know well that it may not be without the special grace of God, and therefore they make their God the one half like an *Dr*, and the other half like a *Han*, for *Han* is the fairest and chiefest creature in the *World*. And they do worship to Serpents and other beasts that they first meet in the morning, and namely those beasts that have good meeting, after whom they speed well all the day after, the which they have proved of long time, and therefore they say that this meeting cometh of Gods grace, and therefore they do make Images like unto these things, that they might worship them before they meet any thing else.



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And there are some of them that say some Beasts are better for to meet than others; for Hares, Swine, and other Beasts are ill to meet first, as they say. In this Isle of Lavana are many wild Beasts, and Rats in that Country are as great as Hounds here, and they take them with Mastiffs, for Cats may not take them. From thence men go to a City that is called Sarchis, and it is a fair and good City, and there dwell many true believing Christians, and there be men of Religion. From thence men come to the Land of Lombe, and in that Land groweth Pepper, in a Forrest that is called Tombar, and it groweth in none other place more in all the Country than in that Forrest, and that Forrest is fifty days Journey; and there by the Land of Lombe is the City of Polomes, and under that City is a Hill that men call Polombe, and thereof taketh the City his name.

And so at the foot of the same Hill is a right fair and clear Well, that hath a full good and sweet savour, and it smelleth of all manner of sorts of Spices. And also at each hour of the day it changeth his savour diversly; and who so drinketh thrice in the day of that Well he is made whole of all manner of sickness that he hath, I have sometime drunk of that Well and me thinketh yet that I sarge the better: some call it the Well of Youth for they that drink thereof, seem to be young alway and have little sickness: and they say that this Well comes from Paradise terrestre, because it is of such vertue. In this Land groweth Ginger, and thither come many rich Merchants for Spices. In this Country men worship an Dr, for his great simplicity and meekness, and the profit that is in him; for they make an Dr to labour six or seven years, and then they eat him, and the King of that Land hath evermore an Dr with him, and he that keepeth him, every day taketh his Fees for the keeping. And also every day he gathereth his urine, and his dung into a vessel of Gold, and beareth it to the Prelate that they call Areth porta paparon, and the Prelate beareth it to the King, and maketh thereupon a great stir, and then the King putteth his hand therein, and they call it gaul, and he anointeth his Front and his Breast therewith, and they do it great worship, and say he shall be fulfilled with the verue of the Dr before said, and that he is hallowed through verue

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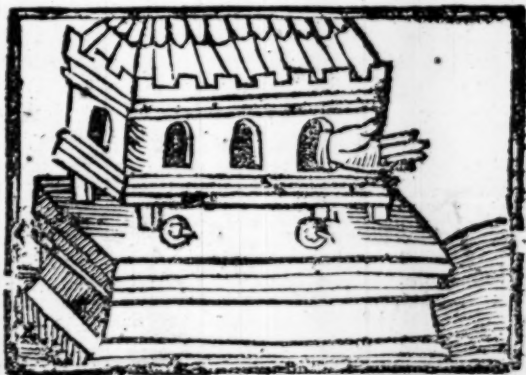
rue of those holy things, as they say, And when the King hath thus done, then other Lords do it, and after them other men according to their degree, if they may have any of the remnant.

In this Country their Idols are half Man and half Dr, as in the Figure in the second page before is shewed, and out of these Idols the wicked Spirit speaks unto them, and gives them answer of what thing they ask him: and before these Idols they oftentimes slay their Children, & sprinkle their blood on the Idols, and so make Sacrifices. And if any man dye in that Country, they burn them in token of Penance, that he should suffer no penance, if he were laid in the Earth, by eating of Worms: and if his Wife have no Children, then they burn her with him, and they say it is good reason, that she keep him company in the other world, as she did in this; but if she have Children she may live with them if she please, also if he will. In this Country groweth good wine, and women drink wine, and men none, and women shave their heads, and not men.

CHAP. LIV.

Of the Kingdome of Mabaron.

From this Land men go many a days journey to a Country called Mabaron, and this is a great Kingdom, there are many fair Cities and Towns. In this Land lyeth *St. Thomas* in a fair Tomb, in the City of Calamy, and the Arm



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and the Hand that he put into our Lords side after his Resurrection, when Christ said unto him. Noli esse incredulus, sed fidelis, that is to say, Be not of vain hope, but believe: that same hand lyeth yet without the Tomb bare; and with this hand they give their dawns in that Country, to wit, who saith right, and who doth not; for if any strife be between two parties, they write their names, and put them into the hand, and then incontinently the hand casteth away the Will of them that do wrong and holdeth the other still that doth right, and therefore men come from far Countreys to have judgment of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a Simulacre, and is richly beset with precious Stones and Pearls: to that Image men come in Pilgrimage from far Countries with great devotion, & there come some Pilgrims that bear sharp knives in their hands, and as they go by the way they slash their flanks and thighs that the blood may come out for the love of that Idol, and they say that he is holy that will die for that Idols sake. And there be some that from that time that they go out of their Houses, at each third pace they kneel, till that they come to this Idol; and when they come there, they have Incense, or some other thing to offer to the Idol: And there before that Pinder or Temple of this Idol, is a River full of water, and in that River Pilgrims cast Gold, Silver, Pearls, and other precious Stones



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without number, in stead of offerings; and therefore when as the Spinner hath any need of mending, then the Spinner of the Spinner goes unto the Riber, and takes out thereof as much as is needful for the mending of the Spinner.

And ye shall understand that when any great Feasts of that Fool come, as the Dedication of the Temple of the Whoring of the Fool, all the country thereabout assemble there together: then they set the Fool with great reverence in a chair richly beset with Gold and Tapestry, and so they carry him with great reverence & worship roundabout the city; and before the chair goeth first in procession, all the Maidens of the country go two and two together, and so after them go the Pilgrims that are come from far countries, of the which Pilgrims some fall down before the chair, and so let all go over them, in so much that some are slain, and others have their arms and legs broken: this they do for love of the Fool, thinking that the more pain they suffer here for their Fool, the more joy shall they have in the other world. But a man shall find few Christians that will suffer so much painance for our Lords sake, as they do for their Fool. And nigh before the chair go all the Spinners of the country, which are without number, with great melody.



And when they are come again to the Temple, they set up the Fool again in his Whore: and for worship of the Fool two

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so they are willingly slain with sharpe knives; and the men in that country thinke they have great worship, if that holy man which is slain be of their kindred: likewise they say, that all those that are there slain are holy Men and Saints, and they are written in their Lefany; and when they are thus slain, their friends burn their bodies, and they take the ashes, and those are kept as Reliques, and they say it is a holy thing, and that they feare no danger while they have of those ashes.

CHAP. LV.

Of a great Country called Lamory, where the people go naked: and of other things,



From this country two & fifty days journey, is a country that is call'd Lamory, and in that land is great heat; and it is the custome there that men and women go naked, and they scorn all them that are clad; for they say, that God made Adam and Eve all naked, and that men should have no shame of that God made: and they believe in the same God that made Adam and Eve, and all the world. And there is no woman married, but women are all common there, and they refuse no man. And they say that God commanded Adam and Eve, and all that come of them, saying. Crescite & multiplicamini

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camini & replete terram. Encrease and multiply, and fill the Earth. No man there may say, This is my will; no woman may say, This is my Husband: and when they have children, they give them to whom they will of them that have medled with them.

Also the land is all common, for every man taketh what he will; for that one man hath now this year, another man hath the next year. And all the goods, as Coyn, Beasts, and all manner of things in that country are common. For there is nothing under lock, and as rich is one man as another; but they have an evil custom to eating of flesh, for they eat mans flesh more gladly than other. Nevertheless, in that land is abundance of Coyn, of flesh, of fish, of Gold, of Silber, and of all manner of good. And thither do Merchants bring



children for to sell, and those that are fat they eat, but those that be lean they keep till they be fat, and then are they eaten. And besides this Isle of Lamoz, is another called Somober; the which is a good Isle; and there both men and women that are of the Nobility, are marked in the visage with a hot Iron, that they may be known from other, for they think themselves the worthiest of the world and they have evermore war with those men that are naked, of whom

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I spake befoze. And there are many other Isles and Peoples
of the which it where owermuch so to speak here.

CHAP. LVI.

Of the Country and Isle called Java, which is a mighty Land.

And there is also a great Isle that is called Java, and the
King of that country hath under him seven Kings for he
is a very mighty Prince. In this Isle groweth all manner of
Spices more plentiful than in any other place, as Ginger,
Cloves Nutmegs, and other. And ye shall understand that the
Prince g beareth the Name. Also in that Isle is great plenty of



all things save wine. The King of this land hath a rich Pa-
lace and the best that is in the world : for all the Stairs of his
Hall and Chambers are made, one of Gold, and another of
Silver ; and all the Walls are plated with fine Gold and
Silver, and in those plates are written Stories of Knights,
and Battels ; and the Floors of the Hall and Chambers are
of Gold and Silver ; so that no man would belive the great
riches that are there, except he had seen it : and the King of
this Isle is so mighty that he hath many times overcome the
great Caane of Cathay, which is the mightiest Emperor that
is in the world : there is often war between them, for the great
Caane would make him hold his land Tributary of him.

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CHAP. LVII.

Of the Kingdom of Rachen or Salmasse, which is a goodly land

And soz to go forth by the Sea, there is an Isle that is called Rachen, and some call it Selmasse, soz it is a great Kingdom, with many fair Cities. In this land grow Trees that bear Deal, of which men make fair Bread and white, and of good labour, and it seemeth like as it were Wheat, And there be other Trees which bear venim, against the which is no medicine, but only to take of the leaves of the same Trees, and stamp them, and temper them with water, and drinke it, or else he shall die suddenly, for nothing else may help him. And if ye will know how these Trees bear Deal, I shall tell you: men beu with an Hatchet about the root of the Tree by the Earth and they pierce it in many places, and then cometh out a Liquor, the which they take into vessels, and set it in the Sun, and dry it, and when it is dry, they carry it unto the Mill to grind, and thereof is fair Deal and white. Also Honey, Wine, and Venim, are drawn out of other Trees in the same manner, and they put it into vessels to keep. In that Isle is a dead Sea, which is a water that hath no bottom: and if any man fall therein he can never be found: beside that Sea groweth great Canes, and under their Roots men find precious Stones of a great vertue, soz he that beareth one of those Stones about him, there may no Iron wound him nor drain blood of him and therefore they that have those Stones fight full hardy, soz there may no weapon that is of Iron wound them; therefore they that know the manner, make their weapons without Iron, and so they slay them.

CHAP. LVIII.

Of the Kingdom of Talonach, the King Whereof hath many Wives.

Another Isle there is, that men call Talonach: the same is a great land, and therein is great plenty of fish, and other goods, as you shall hereafter hear. And the King of that Land hath as many Wives as he will, a thousand and more, and

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and he never lieth but once by any one of them : And also in that Land is a great marbel, for all manner of Fishes of the



Sea come thither once a year, one after another, and they lye near the land: sometime on the land, and so lye three days, and men of that land come thither and take of them what they will, and then go those Fishes away, and another sort cometh, and lyeth also three days, and men take of them : and thus do all manner of Fishes, till all have been there, and men have taken what they will. But no man can tell the cause why it is so : But they of that country say, that those Fishes come so thither to do worship to their King, for they say, he is the worthiest King of all the world, for he hath so many Wives, and getteth so many children of them. And that same King hath fourteen thousand of Elephants, or more, which be



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fame, and they be kept for his pleasure by the men of that country, so that he may have them ready at his hand when he hath any war against any King or Prince, and then he doth put upon their back Castles and men of war, as the use of that land is, as other Kings and Princes do thereabout.

CHAP. LIX.

Of the Island called Rasó. Where people be hanged if they be sick past hope of recovery.



And from this Ile men go to another Ile call'd Rasó. And the men of this Ile, when their friends are sick and that they believe surely that they shall die, they take them and hang them up quick on a tree, and say it is better that Birds, that are Angels of God, eat them then Worms of the earth. From thence men go to an Ile where the men are of an ill kind, for they nourish Wounds for to strangle men. And when their friends are sick that they think they shall die, then do those Wounds strangle them, for they will not that they die a kindly death, for then should they suffer too great pain, as they say: and when they are thus dead, they eat their flesh for Menison.

CHAP. LX

Of the Island of Melk, wherein dwelleth evil people.

From thence men go by sea through many Iles, into an Ile called Melk, and there be full ill people, for they

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have none other delight but for to fight and slay men, for they drink gladly mans blood, which blood they call good, and he that can slay most, is of most fame among them. And if there be two men at strife, and after be made friends, then must they drink either others blood, or else the accord is of no value. From this Ile men go to another Ile that is



call'd Larkinet, where all men are as Beasts, for they are unreasonable, and they dwell in Caves, for they have not wit to make Houses: these men eat Adders, and speak not, but make such

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such noise as Beasts do one to another : and they make no
force of riches, but of a Stone that is of forty colours, and
is called Trakonet, and in that they know not the ver-
tue thereof, but they covet it for the fairness.

CHAP. LXXI.

Of the Isle named Macumeran, Where the People have heads
like Hounds.



From this the men go to another that is called Macu-
meran, which is a great Isle and a fair ; and the men and
women of that Country have heads like Hounds ; they are
reasonable, and worship an O: for their God, they go all naked
but a little cloth before their Pryvy Members ; they are
good men to fight, and they bear a great Target, with which
they cover all their body, and a Spear in their hand. And if
they take any man in battel, they send him to their King,
which is a great Lord and devout in his Faith ; for he hath
about his neck on a Chain, thre hundred great Pearls, and
as the Wypiks say their Pater noster, and other prayers,
so their King saith every day thre hundred prayers to his
God, before he either eat or drink ; and he beareth also about
his neck a Ruby Orient fine and good, that is near a foot
and five fingers long. For when they chase their King, they
give to him that Ruby to bear in his hand, and then they
lead him riding about the city, and then ever after they are

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subject to him, and therefore he beareth that Ruby alway about his neck : for if he bear not the Ruby, they would no longer hold him for their King. The great Caane of Cathay hath much coveted this Ruby : but he might never have it neither by war nor by other means : And this King is a full true and virtuous man, for men may go safely and surely through his land, and bear all that they will, for there is no man so hardy to let them. And from thence men go to an Isle that is called Sile : this Isle is more than an hundred mile about and therein be many Serpents which are great, with yellow stripes, and they have four feet with short legs, and great claws : some be five fadoms of length, and some of eight, and some of ten, and some more, some less, and they be called Crocodiles : and there be also many wild Beasts and Elephants.



Also in this Isle and in many Isles thereabout, are many wild Geese with two heads, and there are also in that country white Lyons, and many other strange beasts : but if I should tell all, it would be too long.



CHAP. LXII.

Of a great Island called Dodyn, there are many men of evil condition.

There is there another Isle, called Dodyn, and it is a great Isle. In the same Isle are many and others sorts of men, who have evil manners, for the Father eateth the Son, and the Son the Father, the Husband his Wife, and the Wife her Husband. And if it so be that the Father be sick, or the Mother, or any friend, the Son goes soon to the Priest of the Law and prayeth him that he will ask of the Idol, if his Father shall die of that sickness or not. And then the Priest and the Son kneel down before the Idol devoutly, and ask him, and he answereth to them: and if he say that he shall live, then they keep him well; and if he say that he shall die, then cometh the Priest with the Son or with the Wife, or any that is a friend unto him that is sick, and they lay their hands over his mouth to stop his breath, and so they slay him and then they smite all the body into pieces, and pray all his friends for to come and eat of him that is dead, and they make a great feast thereof, and have many minstrels there, and eat him with great melody.

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And so when they have eaten all the flesh, then they take the bones and bury them, all singing with great mirth; and all those of his friends that were not there at the eating of him, have great shame and reproof, so that they shall never more be taken as friends.



And the King of this Isle is a great Lord and mighty, and he hath in many Isles other Kings under him, and in one of these Isles are men that have but one eye, and that is in the



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middle of their front, and they eat their flesh and fish all
raw. And in another Isle are men that have no Heads, and
their eyes are in their Shoulders, and their mouth is in their
breast. In another Isle are men that have no head nor eyes,
and their mouth is in their Shoulders. And in another Isle
are men that have flat faces without noses, and without eyes,
but they have two small round holes in stead of eyes, and



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they have flat mouths without lips. And in that Isle are men also that have their faces all flat without eyes, without mouth, and without nose, but they have their eyes and their mouth, behinde on their shoulders.



And in another Isle are soul men, that have their lips about their mouth so great, that when they sleep in the Sun they cover all their face with their lips. And in another Isle, are little men as Dwarfs, who have no mouth but a little round hole, and through that hole they eat their meat with a Pipe; and they have no tongue, neither do they speak, but they blow and whistle, and so make signes one to another. And in another Isle are men with ears hanging unto their shoulders. And in another Isle are wild men with hanging ears, who have feet like an horse, and they run fast, and they take wild beasts, and eat them. And in another Isle are men that go on their hands and feet like beasts, and are all rough, and will leap upon a Tree like Cats or Apes. And in another Isle are men that go ever upon their knees marvellously, and have on every foot eight toes. And in another Isle are folk that are both men and women and have members of both, so to engender with; and when they will, they use one at one time, and another at a another time: and they get children when



when they use the members of a man, and they bear children
when they use the members of a woman: many other manner
of folk be in the same Isles therabout, of whom it were too
long to tell all.

CHAP. LXIII.

Of the Kingdom of Mancie, which is a large Kingdom.

TO go from this Isle toward the East, after many days
journey, a man shall come to a Kingdom called Pancey,
and this is in great Inde, and it is the most desirable and
plentiful land in all the world. In this land dwell Chri-
stians and Saracens, for it is a great land: and therein are
fair women, and therefore some men call that land Albany,
for the white folk: and there is a city that is called La-
tozin, and it is bigger than Paris: and therein are
two thousand great Cities, and many other Towns. In this
land no man goeth a begging, for there is no poor man, and
there men have Beards as it were Cats. In this Isle are
Fires twice greater than they be here, and there is all man-
ner of Victuals good cheap. In this country are white Hens;
and they bear no feathers but Wool, as Sheep do in our land
and woman of that country that are Wedded, bear Crowns
upon



upon their heads, that they may be known by it. In this country they take a beast that is called a Loyze, and they keep it to go into Waters and Rivers, and straight way be bringeth forth of the Water great Fishes; and thus they take Fish as much as them needeth.

From this city men go many days journey to another city called Cassay, which is one of the fairest in the World, for that city is near fifty mile about, and there is in that city above xii principal gates without. From thence within three miles is another great city, and within this city are more than ten thousand Bridges, and upon each Bridge is a strong Tower, where the keepers dwell, to keep it against the great Caane, for it boundeth on his land: and on each side of the city runneth a great River, and there dwell Christians and other, for it is a good and plentiful country, and there groweth very good Wines. In this city the King of Parcie was wont to dwell, and there dwell yet Religious men. And men go upon the River till they come to an Abbey of Monks, a little from the city, and in that Abbey is a great Garden, and therein is sundry sorts of Trees of divers Fruits: In that Garden are divers kinds of Beasts, as Babooners, Apes, Parmozels,

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Marmozets, and other: and when the Cobent have eaten, a Monk taketh the remainder and beareth it into the Garden, ringeth once with a Bell of Silver, which he holdeth in his hand, and anon come all those beasts that I speak of, and many moze, near two or thre thousand, and he giveth them meat in fair Messels of Silver; and when they have eaten, he smiteth the Bell again, and they go away: and the Monk saith that those Beasts are souls of men that are dead, and those Beasts that are fair, are souls of Lords, and other rich men; and those that are foul Beasts, are souls of other Commons: and I asked them if it had not been better to give that relief to poor men; and they said, There is no poor man in that Country; but if there were, yet were it moze Alms to give it to those souls that suffer there their penance, and may go no farther to get their meat, then to men that have wit, and may travel for their meat. Then men come to a City that is called Chibens, and there was the first siege of the King of Gancle. In this City are thre score bridges of Stone as fair as may be made.

CHAP. LXIV.

Of the Land of Pigme, the people whereof are but three spans long.

When men pass from the City of Chibens, they pass over a great River of fresh water, and it is near four miles broad, and then men enter into the land of the Great Caane, This River goeth through the land of Pigme, and there men are of little stature, for they are but three spans long, and they are very fair both men and women, though they be little: and they are married when they are half a year old, and they live but eight years, for he that liveth eight years, is holden very old: these small men are the best workmen of Silk and Cotton, and all manner of things that are in the world; and these men travel not, nor till land, but they have among them great men, as we are, to travel for them, and have great feign of those great men, as we would have of Giants, as of them if they were among us.

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CHAP. LXV.

Of the City of Manke, where a great Navy is.

From this Land men go through many countries, cities, and Towns. All they come to a city that men call Manke. In that city is a great Navy of Ships, and they are white as Snow, by reason of the colour of the Wood they are made of, and they are made as it were great Houses, with Halls and chambers, and other easements,

CHAP. LXVI.

Of the Land named Cathay, and of the great riches thereof.

And from thence men go upon a River that men call Ceremolan, and this River goeth through Cathay, and doth many times harm when it waxeth great, Cathay is a fair country and rich, full of goods and merchandize: thither come Merchants every year so to fetch Spices, and other Merchandises more commonly then they do to other countries. And ye shall understand that the Merchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italy, they go by Sea and Land eleven months or more ere they come to Cathay.

CHAP. LXVII.

Of a great City named Cadon, wherein is the great Palace and Seige.

In the Province Cathay towards the East, is an old city, and beside that City the Tartarians have made another city that men call Cadon, that hath xii. Gates, and between each two Gates is a great mile, so those two cities the old and the new is round about xx. miles: in this city is the Palace and Seige of the great Caane: it is a very fair place and great, of which the Walls about be two miles, and within that are many fair places, and in the Garden of that Palace is a very great Hill, on the which is another Palace,
and

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and it is the fairest that may be found in any place; and all about the Hill are many Trees bearing divers fruits; and about this Hill is a great Ditch, and there near are many Rivers on each side, and in those are many wilde fowls that he may take and not go out of the Palace. Within the Hall of that Palace are thirteene Pillars of Gold, and all the Walls are covered with rich skins of Beasts that men call Panthers.

These are fair Beasts and well smelling, and by the smell of those Skins, no evil smell may come to the Palace: those Skins are as red as blood, and they shine so againe the Sun, that a man can scarcely behold them, and those Skins are esteemed there as much as gold. In the midst of the Palace is a place made, that they call the Pounto; for the great Caan: that is well deckt with great and precious Stones hanging about; and at the four corners of the Pounto; are four Rodders of Gold, and under that Pounto; and about are Conduites of Beverage that they drinke in the Emperors Court. And the Hall of that Palace is richly deckt and well: and first at the upper end of the Hall is the Throne of the Emperor very high, where he sitteth at meat, at a Table that is well bordered with gold, and that border is full of precious Stones, and great pearls, and the greeces on which he goeth up, are of divers precious Stones bordered with Gold.

At the left side of his Throne, is the seat of his Wife, a degree lower then he sitteth, and that is of Jasper, bordered with gold; and the seat of his second Wife, is a degree lower than the first, and that is also of good Jasper, bordered with gold; and the seat of the third Wife is a degree lower than the second, for always he hath three wives with him wheresoever he is: beside these Wives, on the same side sitteth other Ladies of his kin, each one lower than other, as they are of degree: and all those that are married, have a counterfelt of a mans foot upon their Heads, near a cubit long, all made with precious Stones, and about they are made with shining Feathers of Peacocks, or such other, in token that they are in subjection of man, and under mans feet; and they that are not wedded have none such. And on the right side of the Emperors sitteth first his Son, the which shall be Emperors

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after him, and he sitteth also a degree lower then the Emperoz, in such manner of seats as the Emperoz sitteth, and by him sitteth other Lords of his kin, each on lower then other, as they are of degree. And the Emperour hath his Table by himself alone that is made of gold and precious stones, or of white chyztal, or yellow bordered with gold, and each one of his Wives hath a Table by her self.

And under the Emperours Table sitteth four Clarks at his feet, that write all that the Emperoz saith, be it good or ill. And at great feasts about the Emperours table, and all other tables in the Hall is a Vine made of gold, that goeth all about the Hall, and it hath many branches of grapes like to grapes of the Vine; some are white, some are yellow, some red, some green, and some black: all the red are of Rubies, of Creams, or Allobances; the white are of Chyztal or Wyral, the yellow are of Topazes, the green of Emeralds and Chyzolites, and the black are of Rocks and Obsidians; and this Vine is made thus of precious stones so properly, that it seemeth that it were a Vine growing. And before the board of the Emperour standeth great Lords, and no man is so hardy to speak unto him, except it be Physicians to solace the Emperour. And all the Vessels that are served in his Hall or Chambers, are of precious stones, and specially at the Tables where great Lords eat, that is to say, of Jasper, Chyztal, Amethyst, or fine Gold, and the cups are of Emeralds, Sapphires, Topazes, and other of any manner of stones, and of Silver have they no Vessels, for they esteem but little of silver to make Vessels of, but they make of Silver Grooves, Pillars, and Pavements of Halls and Chambers. And ye shall understand that my Fellow and I were in wages with him sixteen moneths against the King of Pancy, upon whom he made War, and the cause was, we had so great desire to see the Nobility of his Court, if it were such as we heard speak of; and truly we found it more rich, and of greater Royalty then ever we heard speak of, and we should never have believed it, had we not seen it: but ye shall understand the use of eating and drinking is more evil among us then in those countries, for all the Commons eat upon skins of Beasts on their knees, and eat the flesh of all manner of Beasts, and when they have

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have all eat, they wipe their hands on their Shirts: and they eat but once in the day, and eat but little bread: but the manner of the Lords is full Noble.

CHAP. LXVIII.

Wherefore the Emperour of Cathay is called the great Caane,

And ye shall understand why he is call'd the great Caane: ye know that all the World was destroyed with Noes Flood, but Noe, his wife and children. Noe had three sons, Sem, Cham, and Japhat: Cham, when he saw his Fathers Writings naked when he slept, he scorned it, and therefore he was cursed, and Japhat covered it. These three Brethren had all land. Then Cham took the best part Eastward, that is call'd Asia. Sem took Africk, and Japhat took Europe. Cham was the mightiest and richest of his brethren, and of him are come the Painim Folk, and others manner of men of those Isles, some headless, & other men disfigured: for this Cam the Emperour, they called him Cham and Lord of all. But ye shall understand that the Emperour of Cathay is called Caane, and not Cham, and so; this cause: It is not long ago that all Tartary was in subjection and thall to other Nations about, and they were made Herdsmen to keep beasts, and among them were vij. Linages of Kings: the first was called Tartary, that is the best, the second Linage is called Tammoh, the third Furace, the fourth Wilatre, the fifth Semoth, the sixth Penchy, and the seventh Sobeth. These are all holden of the great Caane of Cathay. Now it befel that the first Linage was an old man, and he was not rich, and men called him Chanus. This man lay and slept on a night in his bed, and there came to him a Knight all white, sitting upon a white horse and said to him, Caane, sleepest thou? God that is Almighty sent me to thee, and it his will that thou say to the vij. Linages, that thou shalt be their Emperour, so; you shall conquer all the land about you, and they shall be in your subjection, as you have been in theirs: and when the morrow came he rose up and told it to the vij. Linages, and they scorned him, and said he was a fool: and the next night the same Knight came to the

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the seven Linages, and bade them in Gods behalf to make Chanus their Emperoz, and they should be out of all subjection. And on the morrow they chose Chanus to be Emperoz, and did him all worship that they might do, and called him Caane as the white Knight called him, and they said they would do as he bade them. Then he made many Statutes and Lawes, the which is called Isakan. The first Statute was that they might be obedient to God Almighty, and believe that he would deliver them out of thraldom, and that they should call on him in all their works. Another Statute was, that all men that could bear arms should be numbed, and to each ten should be a Master, and to a hundred a Master, and to a thousand a Master. Then he commanded to all the greatest and principallest of the vii. Linages that they should forsake all that they had in Heritage or Lordship, and that they should hold them afraid of that he would give them of his Grace: and they did so. And also he bad them, that each man should bring his eldest Son before him, and lay his own Son with his own hands, and smite off his Head: and presently they did his bidding. And when he saw they made no letting of that he bade them, then he bade them follow his Banner and then he put in subjection all the Land about him.

CHAP. LXIX.

How the Great Caane was hid under a Tree, and so escaped his Enemies because of a Bird.

Addit befell on a day, that the Caan rode with a few men to see the Land that he had won, and he met with a great multitude of his enemies, and there he was cast down off his Horse, and his Horse slain: and when his men saw him at the earth, they thought he had been dead, and fled, and the Enemies followed after: and when he saw his Enemies were far, he hid him in a Bush, for the Wood was thick there: and when they were come again from the Chase, they went to seek among the Wood if any were hid there, and they found many: and as they came to the place where he was, they saw a Bird sit on a Tree, the which Bird, men call an Owl, and then say they, that there was no man, for the Bird sat there

and

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and so went they away, and thus was the great Caene saved from death, and so he went away on a night to his own men, which were glad of his coming: and from that time unto this day men of that Countrey have that Bird in great reverence, and so; that cause they worship that Bird above all other Birds of the World.

And incontinent he assembled all his men, and rood upon his Enemies and destroyed them: and when he had won all the lands that were about him, he held them in subjection: And when the Caene had led all the Lords to Mount Belgan, the white Knight came to him in a vision again, and said unto him Caene, the Will of God is that thou pass the Mount Belgan, and thou shalt win many Lands; and because thou shalt find no passages gathou to the Mount Belgan, that is, upon the sea side, and kneel nine times thereon against the East and worship God, and he shall shew thee a way how thou shalt pass, and the Caene did so, and anon, the Sea that touched the Hill, withdrew it self, and shewed him a fair way of nine foot broad between the Hill and the Sea, and so he passed right well with all his men, and then he won the land of Cathay, that is the best land and the greatest of all the World: and so; those nine kneeling, and the nine foot of way, the Caene and the men of Tartary have the number of nine in great worship.

CHAP. LXX.

Of the great Caene's Letters, and the writing about his Seal.

AND when he had won the land of Cathay, he died, and then reigned after Cychoco the eldest Son of Caene, and his other Brothers went to win them lands in other countries, and they won the land of Brusse, and of Russe, and they call themselves Caenes; but he of Cathay is the greatest Lord of the World, and so he calls himself in his Letters, and saith thus, Caene filius Dei, excelsi, universam
ter-

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terram colentium summus Imperator & Dominus Dominantium. That is to say, Caene Gods Son, Emperour of all those that till the Land, and Lord of Lords. And the writing about the Great Seal is, Deus in Caelo, & Caene super terram ejus fortitudo, omnium hominum Imperatoris sigillum. That is to say, God in Heaven, Caene upon Earth the strength, the Seal of the Emperour of all men. And the writing about his Wythe Seal is. Dei fortitudo omnium hominum Imperatoris sigillum: That is, the strength of God the Seal of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians beleeve God Almighty.

CHAP. LXXI.

Of the Governance of the Country of the
Great Caene.

Now have I told you why he is called the great Caene: Now shall I tell you of the governing of his Court when they make great feasts, and he keepeth four principal feasts in the year; the first is of his Birth; the second when he was carried to the Temple to be Circumcised; the third is of his Idols, when they begin to speak; and the fourth when the Idol beginneth first to do Miracles, and at those times he hath men well arrayed by thousands, and by hundreds, and each one knows what he shall do. For there is first ordained four thousand rich Barones and mighty, for to ordain the Feast, and to serve the Emperour; and all these Barons have Crowns of Gold well deckt with precious Stones and Pearls, and they are clad in Cloth of Gold and Camathas, as richly as they may be made: & they may well have such cloaths, for they are there of less price then woollen cloth is here. And these four thousand Barons are parted into four parts, and each Company is clad in divers colours very richly; and when the first thousand is passed, and hath shewed themselves, then come the second thousand, and then the thirde thousand, and then the fourth; and none of them

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speakeſh a word. And on the one ſide of the Emperours Table ſitteth many Philoſophers of many Sciences, ſome of Aſtronomy, Negromancy, Geometry, Pyromancy, and many other Sciences, and ſome have before them Aſtrolabes of Gold or pretious Stones, full of ſand or of Coals turning; ſome have Horologies well dight and richly, and many other Inſtruments after their Sciences; and at a certain hour when they ſee time, they ſay to men that ſtand before them, Make peace; and then ſay thoſe men with a loud voice to all the Hall, Now be ſtill a while, and then ſaith one of the Philoſophers, Each man make reverence, and incline to the Emperour, that is Gods Son, and Lord of the world, for now is time and hour: and then all men bow to him, and kneel on the Earth, and then the Philoſopher biddeth them riſe up again; and at another hour, another Philoſopher biddeth them put their finger in their Ears, and they do ſo; and at another hour another Philoſopher biddeth that all men ſhall lay their hands on their Heads, and they do ſo; and then he biddeth them take them away, and they do ſo: and thus from hour to hour they bid divers things. And I asked privately what it ſhould mean, and one of the Paſters ſaid, that the bowing & the kneeling on the Earth at that time hath this token, that all thoſe men that kneled ſo, ſhall evermoze be true to the Emperour, that for no gift nor threatning they ſhall never be Traytors nor falſe to him; and the putting of the finger in the Ear hath this token, that none of thoſe ſhall hear any ill ſpoken of the Emperour, or his Council. And ye ſhall underſtand that men bring nothing, as cloaths, bread, drink, nor no ſuch things to the Emperour, but at certain hours that the Philoſophers tell; and if any man raiſe War againſt the Emperour in what Country ſoever it be, theſe Philoſophers know it ſon, and tell the Emperour, or his Council, and he ſendeth men thither, for he hath many men. Alſo he hath many men that keep birds as Gerfalkons, Sparhawk, Falkons, Gencles, Lavers, Sacres, Popinjays that can ſpeak, and many other: He hath ten thouſand Elephants, Rabons, Parnozets and other, and he hath ever about him many Philoſophers, moze then two hundred that are Chriſtian men, & Saracens, but yet he truſteth moze in Chriſtian men then in Sa-

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rafins, And there is in that Country many Sarafins that are converted to the Faith, through the preaching of good Christian men that dwell there, and there are many that will not be known they are Christians.

CHAP. LXXII.

Of the great riches of the Emperor, of his dispensing.

This Emperour is a great Lord, he may dispend what he will without number, because he spendeth neither Silver nor Gold, and maketh no Money but of Leather or Skins, and this same Money goeth through all his Land, and of the Silver and Gold buildeth he his Palace : and he hath in his Chamber a Pillar of Gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night : and he hath many other precious Stones and Rubies, but this is the richest.

This Emperour dwelleth in the Summer toward the North in a City that men call Saydus, and there it is very cold ; and in the Winter he dwelleth in a City that men call Camalach, and there it is very hot ; but for the most part he is at Cadon, that is not far from thence.

CHAP. LXXIII.

Of the Ordinance of the Lords of the Emperour, when he rideth from one Country to another to war.

And when the great Caane doth ride from one Country to another, they ordain four Hosts of people, of which the first goeth before a daies Journey, and that Host lyeth at even where the Emperour shall lie on the Morrow, and there is plenty of Victuals. And another Host cometh at the right side of him, and another at the left side, and in each Host is many men, and then cometh the fourth Host behind him a Bow draught, and there is more men in that, then in any other. And ye shall understand that the Emperour rideth on no Horse ; but when he will go to any secret place with a small Train, where he will not be known, then he rideth in a Chariot with four Wheels, and thereupon is a Chamber,
made

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made of a tree that men call *Lignum Aloes*, that cometh out of *Paradise terrestre*, and that chamber is covered with fine gold, and precious Stones and Pearls, and four Elephants, and four Oxen all white go therein, and five or six great Lords ride about him, so that none other man may come nigh him except the Emperour call any: and in the same manner with a Chariot, and such Train, rideth the Emperours by another side, and the Emperours eldest Son in that same Array; and they have so many people, that it is a great marvel for to see.

CHAP. LXXIV.

How the Empire of the great *Caane* is divided into twelve Provinces, and how they do cast Incense in the fire, where the great *Caane* passeth through the Cities and Towns, in worship of the Emperour.

The land of the great *Caane* is divided into twelve Provinces, and every Province hath more then two thousand cities and towns. And when the Emperour rideth through the country, as he passeth through cities and towns, each man maketh a fire before his house, and casteth therein Incense, and other things that give good smell to the Emperour. And if any men of Religion that are Christian men dwell near where the Emperour cometh, they meet him with Procession, with Cross and holy water, and they sing *Veni Creator Spiritus*, with loud voice: & when he seeth them coming, he commandeth the Lords to ride near to them to make way, that the Religious men may come to him; & when he seeth the Cross, he doth off his Hat that is made of precious stones, and great Pearls, and that Hat is so rich, that it is marvel to tell, and then he inclineth to the Cross, and the Prelate of the Religious men saith Orisons before him, and giveth him the blessing with the Cross, and he inclineth to the blessing full devoutly; and then the Prelate giveth him some fruit, to the number of nine Pears or Apples, or other fruit, in a Platter of Gold, and then the Emperour taketh one thereof, and the other he giveth to his Lords: for the manner is such there, that no strange man may come before the Emperour, but he gives him somewhat, after the old Law, that saith, *Non ac-*

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redit conspectu meo inanis, that is to say, No man comes in to my sight empty. And then the Emperoz biddeth these Religious men that they go forth, so that men of his Host desfile them not; and those Religious men that dwell where the Emperors or the Emperors Son cometh, they do in the same manner.

CHAP. LXXV.

How the *Caane* is the mightiest Lord of all the world.

THis great *Caane* is the mightiest Lord of the world, for Prefter John is not so great a Lord as he, nor the Souldan of Babylon, nor the Emperoz of Persia. In this land a man hath an hundred wives, some forty, and some moze, some less, and they take of their kin to wives, all save their Sisters, their Mothers and Daughters; and they also take their Stepmother, if their Father be dead; and men and women have all one manner of cloathing, so that they may not be known: but the women that are married, bear a token on their heads, and they dwell not with their Husbands, but he may lie by any as he will. They have plenty of all manner of beasts save swine, for they will keep none: and they believe in God that made all things, and yet have they Idols of Gold and Silver, and to those Idols they offer their first milk of beasts.

CHAP. LXXVI.

Yet of other manners of this Country.

The Emperoz the great *Caane* hath three Wives, and the principal wife was Prefter Johns Daughter. And the people of this country begin to do all their things in the new Moon, and they worship much the Sun and the Moon; those men ride commonly without Spurs; and they hold it a great sin to break one bone with another, and to spill Milk on the ground, or any other liquor that men may drink: and the most fault that they may do, is to piss in the Houses where they dwell; and he that pisseth in his House shall be slain: and of that sin they shave them to their Priests, and
for

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for their Penance they give Silver, and the place where they have pilled shall be hallowed, or else may no man come there. And when they have done their Penance, they shall pass through a fire or two, to make them cleane of their sins: when they have eaten they wipe their hands upon their skirts, for they have no Table-cleaths, except it be very great Lords: and when they have all eaten, they put their dishes or platters not washed, into a Pot or Cauldren with the flesh that is left when they have eaten, until they will eat another time: and rich men drink Milke of Mares, Asses, or other beasts, and other Beverage, that is made of Milke and Water together, for they have neither Beer nor Wine. And when they go to War they War full wisely, and each man of them beareth two or three Bowes, and many Arrows, and a great Hatchet: Gentlemen have short Swords, and he that steeth in Battel they slay him, and they are ever in purpose to bring all the land in subiection to them; for they say, it is Prophefied that they shall overcome by shot of Archers, and that they shall turn men to their Law, but they wor not what men they shall be: and it is great peril to pursue the Tartarians when they flee, for they will shoot behind and slay men, as well as before: and they have small eyes as little Birds, and they are commonly false, for they hold not their promise. And when a man shall die among them, they strike a Spear in the earth beside him; and when he draweth to the death, they go out of the House till he be dead, then they put him into the Earth in the Field.

CHAP. LXXVII.

How the Emperour is brought unto his Grave when he is dead.

And when the Emperour is dead, they set him into a Cart, in the midst of his Tent, and then set before him a Table covered with a Cloth, thereupon they set flesh and other meat, and a Cup full of Mares Milke, and they set a Mare with a Colt by him, and a Horse saddled and bridled, and they lay upon the Horse Gold and Silver, and all about him they make a great Pit, and with all the things they put him there:

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therein, as the Tent, Horse, Gold and Silver, and all that is about him; and they say, when he cometh into another world, he shall not be without an house, nor horse, nor silver, nor gold, and the Mare shall give him Milk, and bring forth more Horses till he be well stozed in another World: and one of his Chamberlains or servants is put with him in the earth, for to do him service in the other World; for they believe that when he is dead, he shall go to another World, and be a greater Lord there then here: and when he is laid in the earth, no man may be so hardy for to speak of him befoze his friend.

CHAP. LXXVIII.

When the Emperour is dead, how they chuse and make another.

And when the Emperour is dead, seven of the Kindred gather them together, and they touch his Son or the next of his blood, and they say thus, We will; and we ordain, and we pray thee, that thou wilt be our Lord and Emperour: and he enquired of them, and saith, If ye will that I reign over you, then must you do all that I bid you, And if I bid that any shall be slain, he shall be slain: and they answer all with one loud voice, All that ye bid shall be done. Then says the Emperour, From henceforth my word shall cut as my Sword: and then they set him in a Chair and Crown him, and then all the good Towns thereabout send to him presents, so much, that he shall have more then an hundred Camels laden with Gold and Silver, beside other Jewels that he shall have of Lords, as precious Stones and Gold without number, and Horses, and rich cloaths of Camacas and Tarius, and such other.

CHAP. LXXIX.

What Countries and Kingdomes be next to the Land of Cathay, and the Fronts thereof.

This Land of Cathay is in Asia the day, and this same land reacheth towards the West upon the Kingdom of Serice, the which pertained some time to one of the three Kings that

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that went to seek our Lord in Bethlem; and all those that come of this kin, are Christian men. These men of Tartary drink no Wine. In the Land of Cosolayme, that is, at the North-side of Cathay, is a very great plenty of goods, but no Wine, the which hath at the East side a great Wildernesse, that lasteth more then a hundred daies journey, and the best City of that land is called Cosolaym: and after the name of that City is the land called; and men of this land are good Warriours, and hardy; and thereby is the Kingdom of Cosmayne, this is the most and the greatest Kingdom of the World, but is not all inhabited; for in one place of the land is so great cold, that no man may dwell there for cold: and in another place is so great heat, that no man may dwell there: and there are so many Faiths, that a man cannot tell on what side he may turn him: and in this land are few trees bearing fruit. In this land men lie in Tents, and they burn dung of Beasts for lack of wood. This land descendeth toward Prusie and Rusic, and through this land runneth the River Schel that is one of the greatest Rivers of the World, and it is frozen so hard every year, that men fight thereupon in great Battels on Horse, and Footmen more then a hundred thousand at once. And a little from that River is the great Ocean, that they call Haure; and between this Haure and Apy, is a very streight passage to go toward Inde, and therefore King Alexander did make there a City that men call Alexandry, for to keep that passage, so that no man may pass unless he have leave, and now is that City called Port de Fear, and the principall City of Comaine is called Sarachis, that is one of the three ways to go to Inde; but through this way may not men go unless it be in Winter, and this passage is called Verbent, And another way is to go from the land of Tulkescon through Persia: in this way are many daies journey in Wildernesse. And the third way is that that cometh from Cofnane, and goeth through the great City, and through the Kingdoms of Abachare. And ye shall understand, that all the Kingdoms and Lordships unto Persia, are holden of the Caine, and many other, and therefore he is a great Lord of men and of land.

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CHAP. LXXX.

Of other ways coming from Cathay toward the Greek Sea,
and of the Empercur of Persia.

Now that I have shewed you the land toward the North,
to come from the lands of Cathay to the lands of Pru-
sie and Ruffie, where Christian men dwell; Now shall I
shew unto you of other lands and Kingdomes, in coming
down from Cathay to the Greek Sea, where Christian men
dwell: and for as much as next the great Caene of Cathay,
the Emperoz of Persia is the greatest Lord, therefore I shall
speak of him; and ye shall understand, that he hath two
Kingdoms, the one beginneth Eastward, and it is the King-
dom of Turkescon, and it lasteth Westward to the sea of Cal-
py, and Southward to the land of Inde. This land is great
and plain, and well manned with good Cities, but two most
principal, the which are called Tacirita, and Soymaguant.
The other is the Kingdom of Persia, and lasteth from the ri-
ver of Pison unto great Armony, and Northward unto the
sea of Calpy, Southwards to the land of Inde; and this is a
full plenteous country, and a good: In this land are three
principal Cities, Sakaloz, Saphen, and Scrmesse.

CHAP. LXXXI.

Of the Land of Armony, which is a good Land, and of the
Land of Middy.

Then is the land of Armony, in the which was sometimes
three Kingdoms: that is a good land and plenteous,
and it beginneth at Persia, and lasteth Westward to Turky
in length, and in breadth lasteth from the City of Alexander
(that now is called Port de Fear) unto the land of Middy.
In this Armony are many fair cities, but Canrissy is most of
name. Then is the land of Middy, and it is very long and
not broad, and beginneth Eastward to the land of Persia, and
Inde the less, and lasteth Westward to the Kingdom of
Chalde, and Northward to little Armony: in this Middy
are many great Hills and little Plains, and there dwell
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Saracins and other manner of men, that men call Cordiner and Hermen.

CHAP. LXXXII.

Of the Kingdomes of Georgy and Abcan, and many marvels.

Then next is the Kingdom of Georgy that beginneth Eastward at a great Hill, that men call Abios : this land lasteth from Turkey to the great sea, and to the land of Spedy, and to great Armony ; and in this land are two Kingdoms, one of Abcan, and another of Georgy ; but he of Georgy is in subjection to the great Ciane, but he of Abcan hath a strong country, and defendeth him well against the Enemies : and in this land of Abcan is a great marvel, for there is a country in this land that is near thre days journey in length, and it is called Hampton, that country is all covered with darkness, so that it hath no light, that no man may see there, and no man dare go in that country for darkness. And nevertheless men of that country thereby say, that they may sometime hear therein the voices of Men and Horses crying, and Cocks crow, and they know well that men dwell there, but they know not what manner of men : and they say, this darkness came through the work of God, that he did for Christian men there. For there was a wicked Emperour that was of Poy, and was called Saures, and he pursued sometime the Christian men to destroy them, and did make them do sacrifice to his false gods, for in that country dwelled many Christian men, the which left all their goods, and cattel, and riches, and went to Grece ; and when they were all in a great Plain that is called Picon the Emperour and his men came to slay the Christian men, and then the Christian men kneeled down and prayed to God, and anon came a thick cloud and covered the Emperour and all his Heals, so that he might not go away, and so they dwelt in darkness ; and they never came out after : and the Christian men went forward as they would ; and therefore they say thus, A Domino factum est istud, & est mirabile in oculis nostris : that is to say, Of our Lord is this done, and it is marvellous in our eyes. Out of this land cometh a River wherby men may see by good tokens that men dwell there (n

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CHAP. LXXXIII.

Of the Land of Turkey, and divers other Countries, and of the Land of Mesopotamia.

Then next is the land of Turkey, that reacheth to great Armony, and therein are many countries, as Capadoce, Sarrre, Byrke, Quetton, Datyn, and Geneth, in each one of these countries are many good cities, and it is a plain land, with few Hills and Rivers. And then is the Kingdom of Mesopotamy, that beginneth westward at the River of Tyger, at the city that men call Mosel, and it longeth westward to the River of Euphrate, to a city that men call Rochaim, and westward from high Armony, unto the wilderness of Inde theless: and it is a good land and plain, but there is few Rivers, and there is but two Hills in that land, the one is call Simar, and the other Lison, and it reacheth unto the land of Chalde.

CHAP. LXXXIV.

Of divers Countries, Kingdoms, and Isles, and Marvels beyond the Land of Cathay.

Now have I said and spoken of many things on this side of the great Kingdom of Cathay, of whom many are obeyfant to the great Caane. Now I shall tell of some land, countries, and Isles that are beyond the land of Cathay: who so goeth from Cathay to Inde the High and the Low, he shall go through a Kingdom that men call Cabissen, and it is a great land: there groweth a manner of Fruit as it were Gourds, and when it is ripe, men cut it asunder, and they find therein a Beast as it were of flesh, bone, and bloud, as it were a little Lamb without wooll, and men eat the beast and Fruit also, and sure it seemeth very strange. Nevertheless, I said to them, that I held that for no marvel, for I said that in my country are Trees that bear Fruit that become Birds flying and they are good to eat, and that that falleth on the water lieth, and that that falleth on the earth dieth; and they marvelled much thereat. In this land, and many other there

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thereabout are Trees that bear Cloves, and Nutmegs, and
Pace, and many other Spices; and there be Vines that
bear so great Grapes that a strong man shall have enough to
bear a Cluster of Grapes. In that same Land are the Hills
of Caspy that men call Uber, and inclosed within these Hills
are the Jews of the 12 kinds, that men call Gog and Magog,
and they may come out on no side. There were inclosed xii.
Kings, with their Folk that dwelled between the Hills of
Secho: and King Alexander chased them thither among
those Hills, for he trusted to have inclosed them there, through
the working men, but he might not; and when he saw he
might not, he prayed to God that he would fulfill that which



he had begun: God heard his Prayer, and inclosed the
Hills all about them but at one side, and there is the sea of
Caspy. Here some men might ask, if there be a sea on one side,
why go they not out there? thereto answer I, That al-
though it be called a sea, it is not a sea, but a Pool standing
among Hills, and it is the greatest Pool of all the world;
and though they go over that pool, yet they wot not where to

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write, for they can speak no speech but their own : and ye shall understand that those Jews which dwell among the Hills have no Law among them, and yet they pay tribute for their land to the Kings of Armony : and sometime it is so, that some of those Jews go over the Hills, but many may not pass there together, for the Hills are so great and high. Nevertheless, men say in that country thereby, that in the time of Antichrist they shall do much harm to Christian men, and therefore all the Jews that dwell in others parts of the world learn for to speak Hebrew, for they hope that these Jews, that dwell among the Hills aforesaid, shall come out of the Hills, and speak all Hebrew, and nothing else, and then shall these Jews speak Hebrew to them, and lead them into Christendom for to destroy Christian men. For these Jews say they know, by their Prophecies, that those Jews that are among those Hills of Caspy, shall come out, and Christian men shall be in their subjection, as they be under Christian men now. And if ye will know how they shall find the Passage out, as I have understood I shall tell you. In the time of Antichrist, a Fox shall make his Den in the same place where King Alexander did make his Gates, and he shall dig in the earth so long till he pierce it through, and come among the Jews ; and when they see the Fox, they shall have great marvels of him for they never saw such a Beast, but other Beasts they have among them many : and they shall chase this Fox and pursue him until that he be fled again into his Hole that he come from, and then shall they dig after him un'till they come to the Gates that Alexander did make of great Stones well laid with Mortar : then shall they break those Gates, and they shall find the way forth.

CHAP. LXXXV.

Of the land of Bactrie, and of many Griffons and other Beasts.

From this land men shall go unto the land of Bactrie, where are many wicked men and cruel : In this land are Trees that bear Wool, as it were Sheep, of which they make Cloath. In this land are Popolains that dwell some

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time on land, and sometime on Water, and are half a man and half a Horse; and they feed on men, when they may get them. In this land are many Griffons moze than in other places, and some say they have the body bifoze as an Eagle, and behind as a Lyon; and it is true, so they be made so: but the Griffon hath a body greater than 8 Lyons, and stronger then 100 Eagles; so certainly he will bear to his Nest fying a Horse and a man upon his back, or two Men yoked together as they go to Plough, so he hath long nails on his feet, as great as it were hooves of Oxen, and of those they make Cups there to drink with, and of his ribs they make Bows to shoot with.

CHAP. LXXXVI.

Of the way to go to Prestre Johns land which is Emperour of Inde.

From this land of Badie men go in many days journey to the land of Prestre John, that is a great Emperour of Inde, and men call his land the Isle of Pantroze. This Emperour Prestre John holdeth a great land and many good Cities and good Towns. In this Kingdom are many good Isles and large; so the land of Inde is parted into Isles, because of great Rivers that come out of Paradise: and also in the sea are many great Isles. The best City that is the Isle of Pantroze is called Aile, that is a noble City and a rich. Prestre John hath under him many Kings, and divers Lords, and his land is good and rich: but not so rich as the land of the great Caane, so Merchants come not so much thither as they do into the land of the great Caane, so it is too long a journey. And also they find in that Isle of Cathay all things that they be need of, as Spicerie, Cloth of Gold, and other Riches: and although they might have better cheap in the land of Prestre John then in the land of Cathay, and moze fine, nevertheless they will not go thither by reason of the length of the journey, and great perils on sea: so there are many places in the sea where are many Rocks or a Stone that is called Adamant, the which of his own kind ozateth to him all manner of Iron; and therefore there may be no Ships

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Ships that have iron nails passe, but it draweth them to it, and therefore they dare not go into that country with Ships for fear of the Adamant; I went once into that sea, and saw as it had been a great Ile of trees, stocks, and branches growing; and the Shipmen told me that those were great Ships that abode there through the vertue of the Adamants: and of things that were in the Ships whereof those Trees sprung and waied; and such Rocks are there many in divers places of the Sea; and therefore dare there no Shipmen passe that way. And another thing also is, that they fear the long way; and therefore they go most to Cathay, and that is nearer unto them. And yet it is not so near, but that from Venice or Gene by sea to Cathay is xi. or xii. months journey. The land of Prester John is long, and Merchants passe thither through the land of Persia, and come into a City that men call Hermes, for a Philosopher that was called Hermes, founded it; and then passe an arm of the sea, and come to another City that men call Saboth, and there find they all Merchandises, and Popinjays as great plenty as Larks in our country. In this country is little Wheat or Barley, and therefore they eat Rice, Mills, and Cheese, and other fruits. This Emperour Prester John, wedded commonly the Daughter of the great Caane, and the great Caane his Daughter. In the land of Prester John is many strange things, and many precious stones so great and so large, that they make of them Glasses, Platters, and Cups, and many other things, of which it were too long to tell: but some what of his Law and of his Faith I shall tell you.

CHAP. LXXXVII.

Of the Faith and Belief of *Prester John*, but he hath not all the full Belief as we have.

This Emperour Prester John is Christian, and a great part of his land also, but they have not all the Articles of our Faith; but they believe well in the Father, the Son, and the Holy Ghost, and they are very devout, and true one to another, and they make no force of Cattel. And he hath under him 72 Provinces and countries, and in each one is a King, and

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and those things have other things under them. And in this land are many marvels; for in this land is a gravelly sea that is of sand and gravel, and no drop of water, and it ebbeth and floweth with very great waves as another sea doth, and it is never standing still, and never in rest; and no man can pass to the land beyond it. And although there be no water in the sea, yet men may find therein very good fish, and of other fashion and shape then are in any other sea, and also they are of a very good taste, and sweet, and good to eat. And thre daies journey from that sea, are many great Hills, through which runneth a great flood that cometh from Paradise, and it is full of precious stones, and no drop of water, and it runneth with great waves into the gravelly sea: and this flood runneth thre daies in the week so fast, that it carrieth great stones of the Rock with it that make such noise, and as soon as they come into the gravel sea they are no more seen: and in those thre daies, when it runneth thus no man dare come in it; but the other daies men go therein when they will. And so beyond that flood toward the wilderness is a great Plain among Hills all sandy and gravelly, and in that plain grow trees, that at the rising of the Sun each day, begin to grow, and so grow they till midday; and bear fruit; but no man dare eat of that fruit, for it is a manner of Iron, and after mid-day it turneth again to the earth; so that when the Sun goeth down it is nothing seen, and so doth it every day: And there is in that wilderness many wild men with Horns on their Heads very hideous, and they speak not, but rout as Swine: And in that country are many Popinjays, that they call in their Language Pistak, and they speak through their own kind, partly as a man, and those that speak well, have long Tongues and large, and on every foot five Toes; but there are some that have thre Toes, but those speak not, or very ill.

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CHAP. LXXXVIII.

Of another Island, where also dwelleth good people therein, and it is called Synople.

Then is there another Ile that is called Synople wherein also are good people and true, and full of good Faith and they are much like in their living to the men before said, and they go all naked. Into that Island came King Alexander, and when he saw their good Faith and Truth, and their good Belief, he said he would do them no harm, and bid them ask of him Riches, or any thing else, and they should have it. And they answered, that they had Riches enough when they have meat and drink to sustain their bodies; and they said also, That Riches of this world is naught worth; but if it were so that he might grant them, that they should never die, that would they pray him. And Alexander said What might he not do, for he was mortal, and should die as they should. Then said they, Why art thou so proud, and wouldst win all the world, and have it in subjection, as it were a God, and hast no term of thy life, and thou wilt have all Riches of the world, the which shall forsake thee, or thou forsake them, and thou shalt bear nothing with thee, but it shall remain to others, but as thou wert both naked, so shalt thou be done in Earth? And Alexander was greatly astonished at this speech. And though it be so that they have not the Articles of our Faith, nevertheless I believe that God liketh their service as he did of Job, that was a Pa'nim, the which he held for his true servant and many other. I believe verily that God loveth all those that love him, and serve him meekly and truly, and that despise the vain glory of the world as these men do, and Job did: and therefore said our Lord, through the mouth of the holy Prophet Esay, Ponam eis multiplices leges meas, that is to say, I shall put Lawes to them in many manners: And the Gospel saith thus, Alia oves habeo, quæ non sunt ex hoc ovili; that is I have other sheep that are not of this fold: and thereto accordeth the Vision that S. Peter saw at Toppa, how the Angel came from Heaven, and brought with him all manner of Beasts, and Serpents,

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pents, and divers Fowls, saying to S. Peter, Take and eat : and S. Peter answered, I never eat of any unclean Feast : and the Angel said to him, Non dicas immunda quæ Deus mundavit. That is to say, Call thou not those things unclean that God hath cleansed. This was done in ~~to~~ ^{to} ~~en~~, that men should not have any man in disdain for their divers Laws, for we wot not whom God loveth, and whom God hateth.

CHAP. LXXXIX.

Of two other Isles, the one is called Pitau, wherein be little men that can eat no meat : and in the other Isle the men are all full of Feathers.

There is another Isle that men call Pitau, the men of this land till no ground, for they eat nothing ; and they are small, but not so small as Pigmies, These men live with the smell of wild Apples, and when they go far out of the country they bear Apples with them, for as soon as they lose the savour of Apples, they die : they are not reasonable, but as wild as beasts. And there is another Isle where the people are feathered, but their Face and the Palms of their Hands : these men go as well about the sea as on the land, and they eat Flesh and Fish all raw : in this Isle is a River that is two mile and a half broad, that men call Benemar.

CHAP. XC.

Of a rich man in Prester Johns land, named Catolonapes, and of his Garden.

Also in an Isle of Prester Johns land, called Discorach, there was a man that was called Catolonapes, he was rich, and had a fair Castle on a Hill, and strong, and he made a Wall about the Hill, very strong, and fair ; within he had a fair Garden, wherein were many Trees bearing all manner of Fruits that he might find, and he had planted therein all manner of Herbs of good smell, and they bear Flowers, and there were many fair Wells, and

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by them was made many Halls and Chambers, well decks
with Gold and Azure, and he had made there divers Stories
of Beasts and Birds that song and tuned by Engine or Or-
gane, as they had been quick : and he had in his Garden all
things that might be to mans solace and Comfort : He had
also in that Garden Maidens of the age of fifteen years, the
fairest that he might find and men children of the same age,
and they were clothed with Cloth of Gold, and he said that
they were Angels, and he caused to be made certain Hills,
and enclosed them about with precious Stones of Jasper and
Chrystal, and with Gold and Pearl, and other manner of
Stones: and he made a conduit under the earth, so that when
he would, the Wells ran sometime with Milk, sometime
with Wine, and sometime Honey ; and this place he called
Paradise ; and when any young Batchelor of the country,
Knight or Squire, cometh to him for solace or sport, he lead-
eth them into his Paradise, and sheweth them these things,
as the Songs of Birds, and his Damoels, and Wells :
and he did strike divers Instruments of Musick in a high
Tower that might be heard, and said, they were Angels of
God, and that place was Paradise, that God had granted to
those that beliebed, when he saith thus, Dabo vobis terram
fluentem lacte & melle ; that is, I will give you a land flow-
ing with Milk and Honey : And then this man did make these
men drink a manner of drink by which they were drunken ;
and he said to them, If they would die for his sake, when they
were dead, they should come to his Paradise, and they should
be of the age of those Maidens, and should dwell alway with
them, and he would put them in a fairer Paradise, where
they should see God in his joy, and in his Majesty : and
when they granted to do that he would, then he had them go
and slay such a Lord, or a man of the country that he was
wroth with, and that they should have no fear of any man ;
and if they were slain themselves for his sake, he would put
them into his Paradise, when they were dead : And so went
those Batchelors to slay great Lords of the country, and
were slain themselves, in hope to have that Paradise : and
thus was he avenged of his enemies through his deceit :
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And when rich men of the country perceived his cautel and malice, and the will of this Catolonapes, they gathered themselves together, and assailed the Castle, and slew him, and destroyed all his goods, and his fair places, and riches that were in his Paradise; and the place of the Wells are there yet, and some other things, but the riches are gone: and it is not long agoe since it was destroyed.

CHAP. XCI.

Of a perilous Valley that is beside the River Pison,

And a little from this place, on the left side, beside the River of Pison, is a great marvell: There is a Valley between two Hills, and that is four mile long, and some men call it the Valley Enchanted, some the Valley of Divels, some the Valley perilous: and in that Valley are many Tempests, and a great noise very hideous both day and night, and a sound as it were a noise of Tabours and Trumpets, as it were at a great Feast. This Valley is full of Divels, and hath been always, and men say there is an entry to Hell.

In this Valley is much Gold and Silver, whereof many Christian men, and other, go thither for desire of that Gold and Silver, but few of them come out again, for they are anon strangled with Divels: And in the midst of that Valley, on a Rock, is a Visage, and the head of a Fiend bodily, very hideous and dreadful to see, and there is nothing seen but the head and the shoulders, but there is no Christian man or other in the world so hardy, but that he would be greatly afraid to behold it; for he beholdeth each man so sharply, and his eyes are so flaring, and sparkling as fire, and he changeth so often his countenance, that no man dare come near for all the world: and out of his Nose cometh great plenty of fire of divers colours; and sometime is the fire so stinking, that no man may suffer it; but alway a good Christian man, and one that is stedfast in the Faith, may go thereto without harm, if they call to God only, for forgiveness of their

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their sins, then shall the Devils have no power over them. And ye shall understand that when my Fellows and I were in that Walley, we had very great doubt if we should put our Bodies in a venture to go through it, and some of my Fellows agreed thereunto, and some would not; and there were in our company two Fryers minours of Lumbardy, who said, If any of us would go in, they would also: As they had said so, upon trust of them, we said that we would go, and we did make our Prayers to God for our safeguard, and so we went in 14 men, and when we came out we were but 10; and we wist not whether those four was lost there or whether they turned again, but we saw them no more: other of our company who would not go in with us, went about another way for to be before us, and so they were, but we went through the Walley, and saw there many strange things, as Gold, Silver, precious Stones, and Jewels, great plenty as we thought, whether they were so or no I know not, for Devils are so subtil and false, that they make many times a thing to seem that it is not, for to deceive men; and therefore I would touch nothing for fear of enemies that I saw there, in many likenesses, some of dead bodies, that I saw lie in the Walley, but I dare not say that they were all bodies, but they were bodily shapes through making of Devils; and we were often thrown down to the earth by wind, thunder, and tempest, but God helped us alway, and so passed we through that Walley without peril or harm, thanks be to God.

CHAP. XCII.

Of an Island wherein dwell People as great as Gyants, of eight and twenty, or thirty foot of length, and of other things.

And beyond that Walley is a great Isle, where be people as great as Gyants, of 28 foot long, and they have no clothing but Beasts Skins that hang on them, and they eat no bread, but raw flesh, and they drink Milk, and they have no Houses, and they gladder eat mens flesh than other: And
men

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men told us that beyond that Isle is another, wherein are greater Gyants, of 45, or 50 fote long, some 50 cubits long, but I saw them not: And among those Gyants are great Sheep, as if it were young Oxen, and they bear great Trol: these sheep have I seen many times.

Another Isle there is Northward, where are many evil and foul Women, but they have precious stones in their eyes, and they have such force, that if they behold any man with wrath they slay them with beholding, as the Basilisk doth. Another Isle is there of fairer Folk and good, where the custome is such, the first night that they are Wedded, they take a certain man, that is ordained thereto, and let him lie by their Wives to have their Maiden-heads, and they give him a great reward for his travel; and those men are called Gadly-brien, for men of that country hold it a great thing to make a Woman no Maiden: and if it be so that the Husband find her a Maiden the next night after (for peradventure he that lay by her was drunken, or for any other cause) the Husband shall complain of him to the Lawyers, that he hath not done his Devour, and he shall be grievously punished and chastized: but after the first night they keep their Wives well that they speak not with those men: and I asked what was the cause why they had that custome, and they said, Heretofore men lay with their Wives first and no other, and their Wives had Serpents in their bodies, and stung their Husbands in the Face or on their bodies, and so were many men slain, and therefore they had that custome to let other men have their Maiden-heads, for fear of death: and thus they suffer them to assay the passage ere they adventure.

CHAP. XCIII.

Of women which make great sorrow when their Children are born, great joy when they are dead.

Another Isle there is, where women make great sorrow when their children are born, and when they are dead they

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they made great joy, and cast them into a great fire and burn them : And they that love well their Husbands, when they are dead, they cast them in a fire and burn them ; for they say that fire shall make them clean of all filth and vices, and they shall be clean in another world : and the cause why they weep when their children are born, and that they joy at their death is, they say a child when he is born, cometh into this World to have travel, sorrow and heaviness, and when they are dead, they go to Paradise, where Rivers are of Milk and Heneey : And there is life, and joy, and plenty of goods without travel or sorrow. In this Ile they Elect their Kings by voices ; and they chuse him not for his riches, and nobleness, but him that is of good conditions, and most righteous and true, that judgeth every man truly, little and much, after their trespasss ; and the King may judge no man to death, without counsel of his Barons and that they all assent. And if it be so that their King do a great trespasss, as slay a man, or such like, he shall die also, but he shall not be slain, but they charge and command that no man be so hardy to keep him company, nor to speak to him, nor give him meat nor drink ; and thus he dieth : for they spare no man that hath done a trespasss for Love, Lordship, Riches, or Nobleness, but they do him right after he hath deserved.

CHAP. XCIV.

Of an Island where men wed their own Daughters
and Kinswomen.

THere is another Ile where is that great plenty of people, And they never eat flesh of Hares, nor of Hens, nor Geese, yet is there many of them, but they eat of all other Beasts, and they drink Milk. In this country they wed their own daughters, and other of their kin, as them liketh ; and if there be 10. or 11. men in one house, each one of their Wives shall be common to other, and at night one have one of their Wives, and another night another : and if he have any

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any child, he may give it to whom he will, so that no man knows it to be his. In this land, and many other places of Inde, are many Crocodiles, that is a manner of long Serpents; and on nights they dwell on water, and on days they dwell on land and Rocks, and they eat not in winter. These Serpents slay men, and eat them weeping, and they have no tongue.

In this Country and many other, men cast seed of Cotton and sow it each year, and it groweth as it were small Trees, and they bear Cotton. In Araby is a kind of Beast that some men call Gerlants, that is a fair Beast, and he is higher then a great Courser or Steed, but his neck is near xx. Cubits long, and his tale like a Hart, and he may look over an high house. And there are many Camelions, that is a little Beast, and he never eateth or drinketh, and he changeth his colour often; for sometime he is of one colour, and sometime of another and he may change him into all colours that he will, save black and red. There are many wild Swine of many colours, and as great as Oren, and they are spotted as it were small Fawns; and there are Lions all white, and there be other Beasts, as great as Steeds, that men call Lambozans, and some men call them Tonts, and their head is black, and three long horns in his front, as cutting as sharp swords, and he chaseth and will slay Elephants. And there is many other manner of Beasts, of whom it were too long to write all.

CHAP. XCV.

Of an Isle where dwell good people and true.

There is another Island good and great, and plenteous, where are good men and true, and of godly life after their Faith; and though they be not Christians, nevertheless of kind they are full of good Vertues, and they flye Vices, and all sin and malice, for they are not envious, proud, covetous, lecherous, nor gluttonous, and they do unto another man that they would he did to them, and they fulfill the ten Commandements, and they take no force of riches, nor of having; and they swear not, but they say *Pea*, and *Ray*, for they

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they say he that sweareth will deceive his Neighbour : and some men call this Isle, The Isle of Bragamen, and some call it the land of Faith ; and through it runneth a great River, that men call Thebe : and generally all men in those Isles, and other thereby, are truer and wiser then in other countries : In this Isle are no Thieves, Murderers nor Beggars. And soasmuch as they are so true, and so good, there is no Tempest nor Thunder, War, Hunger, nor Tribulation : and thus it seemeth well that God loveth them well, and he is well pleased with their deeds ; and they believe in God that made all things, and him they worship, and they live so temperately in meat and drink, that they live very long, and many of them die without sickness, and their life saileth them with age.

CH A P. XC VII.

How King *Alexander* sent his men to win
that land.

Sometime *Alexander* sent men to win that land. And they sent him Letters that said thus : What becometh a man to have all the World, that is not content therewithal ; Thou shalt find nothing at all in us, Why shouldst thou make War upon us : For we have no Riches nor Treasure, and all the Cattel of our Country are common ; our Meats that we eat are our Riches, and instead of Gold and Silver, we make our Treasure Peace and Concord, and Love ; and we have nought but a Cloth upon our Bodies : our Wives are not arrayed richly to please, for we hold it a great folly for a man to trim up his Body with costly apparel, to make it seem fairer then God made it. We have been evermore in peace till now that thou wilt disinherit us. We have a King among us, not for need of the Law, nor to judge any man, for there are no Trespasiers among us ; but all only, to learn us to be chierient to him ; and so mayest thou take from us but our good peace. And when King *Alexander* saw this Letter, he thought he should do too much harm if he troubled them, and sent

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sent to them, that they should keep well their good manners, and have no dread of him.

CHAP. XCVII.

How the Emperour *Prestor John*, when he goeth to Battel, hath three Crosses of fine Gold born before him.

The Emperour *Prestor John*, when he goeth to Battel, hath no Fanner born before him, but he hath born before him three Crosses of fine Gold, large and great, and richly set with precious Stones; and for to keep each Cross he ordaineth a thousand men of Arms, in manner as men keep a Standard in other countries: and he hath men without number, when he goeth to any battel against any other Prince. And when he hath no battel, but rideth to take the Air; then hath he born before him but a Cross of a Tree not painted, and without Gold or precious Stones, and all plain, in token that our Lord *Iesus Christ* suffered death on a Cross of Tree. And also he hath born before him a Vessel full of Jewels and Gold, and precious Stones; in token of his present Nobleness and of his Might: he hath born before him likewise a Platter of Gold full of earth, in token that all Lordship and Nobleness shall turn to nought, and all flesh shall turn to earth.

CHAP. XCVIII.

Of the most resident place of *Prestor John*, which is in a City called *Suse*.

And he dwelleth commonly at the city of *Suse*, and there is his principal Palace, and it is so rich that it is strange to tell: for about the principal Tower of the Palace are two pomels of Gold all round, and each one of these hath two Carbuncles, great and large, that shine very clear in the night: and the principal Gates of this Palace are of precious Stones that men call *Sardine*, and the Borders of the Bars are Ivory, the Windows of the Hall and Chambers are of Chrysal, the Tables they eat on are some of *Emeraulds*, some of *Perle*,
some

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some of Gold and precious Stones, and the Pillars that beare the Table are of such Stones also; and the Stairs on the which the Emperour goeth up to his Table where he sitteth at meat, one is of Palsick, another of Chrystal, and another of green Jasp, another of Dialper, another of Sardin, another of Cornelin, another of Denton, and that he setteth his foot upon is of Chisolites; and all those Stairs are bordered with fine Gold, and well set with great Pearls and other precious Stones; and the sides of his Table are Emeraulds, bordered with Gold and with precious Stones: the Pillars in his Chamber are of fine Gold, with many Carbuncles and other such Stones that give great light in the night: and though the Carbuncles give great light, nevertheless there burneth xii. great Vessels of Chrystal full of Balm, to give good smell, and to drive away evil Air. The frame of his Bed is all Sapphire, well bound with Gold, to make him sleep well, and for to destroy Lechery, for he will not lye by his Wives but thrice a year, after the seasons, and that only for getting of Children. And he hath also a fair Palace in the city of Nile, where he dwelleth when he will: but the air there is not so well tempered as it is in the city of Tule. And he hath every day in his Court more then thirty thousand men, beside commens and goers; but thirty thousand there, as in the Court of the great Caane, spend not so much as twelve thousand in our country. He hath evermore eight Kings in his Court to serve him, and each one of them serveth a month, and with these Kings serve alway seventy two Dukes, and three hundred Earls; and every day are in his Court twelve Archbishops, and twenty Bishops. The Patriark of Saint Thomas is as it were a Pope; and the Archbishops, Bishops, and Abbots, all are Kings in that country, and some one of the Lords is Master of the Hall, some of the Chamber, some Stewards, Marshall and other Officers; and thereby he is richly served. And his land extendeth in breadth four Months journey, and it is of length without measure.

CHAP. XCIX.

Of the Wilderness wherein groweth Trees of the Sun
and the Moon.

And beyond this place is a great Wilderness, as men
say that have been there say. In the Wilderness, as men
say are the Trees of the Sun, and the Moon, that spake to
Alexander, and told him of his death : and men say, that those
that eat those trees and eat of the fruits of them, live four or
five hundred year, through the vertue of the fruit ; and we
would gladly have gone thither ; but I think that an hun-
dred thousand men of Arms could not pass that Wilderness
for the plenty of wild Beasts, as Dragons, and Serpents,
that slay men when they pass that way. In this land are ma-
ny Elephants, both white and blew, without number, and
Unicorns, and Lyons of many colours. Many other Bees
are in the land of Prester John that were too long to tell, and
much riches, and of precious Stones great plenty. I have
heard say why this Emperour is called Prester John, and for
these that know it not I will declare. Sometime there was
an Emperour a noble Prince and a doughty, and he had many
Christian Knights with him, and the Emperour thought he
would see the Service in Christian Churches, and then was
Churches of Christendom in Turkey, Syria, and Tartary,
Hierusalem, Palestine, Araby, and Alaby, and in all the land
of Egypt ; and this Emperour came with a Christian Knight
into a Church of Egypt, and it was on a Saturday after
Whitsunday, when the Bishop gave Orders : and he beheld
the Service and asked of the Knight what Folk those should
be that stood before the Bishop ; and the Knight said, they
should be Priests : and he said he would no more be called
King nor Emperour, but Priest, and he would have the name
of him that came first out of the Priests, and he was called
John, and so have all the Emperours since been called Prester
John. In this land are many Christian men, of good Faith
and good Law, and they have Priests to sing Service, and
they receive the Sacrament as men of Grace do ; and they
say.

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say not otherwise, but as the Apostle said, as Saint Peter, and Saint Thomas, and other Apostles, when they sung and said Pater noster, and the words with the which the Communion is sacred : we have many additions of Popes that have ben Ordained, of which men of these countries know not.

CHAP. C.

Of the great Island and Kingdom called Taprobane.

Toward the east-side of Prester Johns land is an Ile that men call Taprobane, and it is right good and fruitfull ; and there is a great King and a rich, and he is obedient to Prester John, and the King is alway made by Election. In this Ile are two Winters and two Summers, they reap Corn twice in the year, and Gardens flourish at all times in the year. There dwelleth good people and reasonable ; and many Christian men among them are full rich ; and the water between the side of Prester John and this Ile, is not very deep, for men may see the ground in many places.

CHAP. CI.

Of two other Isles, one is called Oriel, and the other Argete ; wherein are many Gold-mines.

There are more eastward two other Isles, the one is called Oriel, and the other Argete : of which, all the land is full of Mines of Gold and Silver. In those Isles may men see no stars clear shining, but one Star that is called Canaspos ; and there men see not the Moon, but in the last quarter. In that Ile is a great Hill of Gold that Pismires keep, and they part the fine Gold from other that is not fine, and the Pismires are as great as Hounds ; so that no man dare come there for bread of Pismires that would assay them ; so that men cannot dig for the Gold nor get thereof, but by subtilty : and therefore when it is very hot, the Pismires hide themselves in the Earth from morn to noon of the day ; and then men of the country take Camels and Dromedaries, and other

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ether Beasts, and go thither, and lade them with Gold, and go fast away ere the Wisemires come out of the earth, And other times when it is not so hot, that the Wisemires hide them not, they take Hares that have Foals, and they lay upon those Hares two long vessels as it were two long Barrels with the mouth upwards, and drive them thither, and keep their Foals at home; and when the Wisemires see these vessels, they leap thereto, for by kind they leave no Hole nor Pit open, and anon they fill those vessels with Gold; and when the men think the vessels be full, they take the Foals, and bring them as near as they dare; and then they whinny, and the Hares hear them, & anon they come to their Foals, and so they take the Gold: for those Wisemires will suffer Beasts to come among them, but no men.

CHAP. CII.

Of the dark Country, and Hills, and Rocks of Stone,
nigh to Paradise.

BEYOND the Isles of the land of Prester John, and his Lordship of Wildernesse, to go right East, men shall find nothing but Hills, great Rocks, and other dark land where no man may see day or night, as men of that country say: and this Wildernesse and dark land lasteth to Paradise Terrestre, where Adam and Eve was set, but they were but a little while there, and that is toward the East, at the beginning of the Earth; but that is not our East that we call, where the Sun riseth, for when their Sun riseth there, then it is mid-night in our Country, by reason of the roundness of the Earth: for our Lord made the Earth all round in the midst of the Firmament. Of Paradise can I not speak properly, for I have not been there: but that I have heard, I shall tell you. Men say, that Paradise Terrestre is the highest land of all the World, and it is so high that it toucheth near to the Circle of the Moon, for it is so high that Noes Flood might not come thereto, which covered all the earth about.

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CHAP. CIII.

A little of Paradise Terrestre.

This Paradise Terrestre, is inclosed all about with a Wall, and that Wall is all covered with Moss, as it seemeth, that men may see no stone nor nothing else whereof it is; and in the highest place of Paradise in the middelt of it is a Well, that casteth out the four Floods that run through divers lands. The first Flood is called Pison or Ganges, and that runneth through Inde; in that River are many precious Stones, and much Lignum Aloes, and gravel of Gold. Another is called Nilus or Giron, and that runneth through Ethiope and Egypt. The third is called Tygre, and that runneth through Assyria and Armony the great. And the fourth is called Euphrates, that runneth through Armony the less, and Persia: and men say, that the swet and fresh waters of the World take their springing of them. The first River is called Pison, that is to say, gathering of many Rivers together and falling into one; and some call it Ganges, of a King that was in Inde, that men call Gangeras, for it runneth through his land: and this River is in some places clean, in some places troubled; in some places hot, in some places cold. The second River is called Nilus or Giron, for it is ever troubled; for Giron is to say, trouble. The third River is called Tygre, that is to say fast running, for it runneth faster then any of the other, named so of a Beast that men call Tygris, for he runneth fast. The fourth River is called Euphrates, that is to say, well bearing, for there groweth many good things upon that River. And ye shall understand that no man living may go upon that Paradise, for by land he may not go for wild Beasts that are in the Wilderness, and for Hills and Rocks which no man may pass: Neither by those Rivers may any man pass, for they come with so great a course, and so great waves, that no Ship may sail against them. Many great Lords have assayed many times to go by these Rivers into Paradise, but they might not speed in their way, for some died for weariness in rowing, some were blind, and some deaf

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deaf with noise of the waters; so no man may pass there but through special grace of God. I can tell you no more of that place which I may speak of upon mine own sight.

CHAP. CIV.

How *Prefter Johns* land lyeth foot against foot to England.

These Isles of the land of *Prefter John*, they are under the Earth to us, and they lie foot against foot to England, and other Isles there are whose would pursue them, so to compass the Earth having the Grace of God to help the way, he might come right to the same countries that he were come of, and come from, and go about the earth; but for that it asketh so long time, and also there are so many perils to pass, that few men assay to go so, and yet it might be done, for men come from those Isles to other Isles, coasting on the Lordship of *Prefter John*, which men call *Cassay*, and that country is near ix. days journey long, and more than fifty of breadth; and this *Cassay* is the best land that is in those countries, save *Cathay*; and if Merchants came thither as commonly as they do to *Cathay*, it would be better than in *Cathay*; for it is so thick of Cities and Towns, that when a man goeth out of a city, he seeth another at each side: there is good plenty of Spices and other goods: the King of this Isle is rich and mighty, and he holdeth his land of the great Caene for that is one of the twelve Princes that the great Caene, hath under him, beside his own land.

CHAP. CV.

Of the Kingdom of *Ryboth*

From this Isle men go to another Kingdom, that is called *Ryboth*, and that is also under the great Caene. This is a good country, and plenteous of Corn, Wine, and other things: men of this land have no houses, but they dwell in Tents made of Trees: and the principall city of the Country is all black made of black stones, and white; and all the Streets

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Streets are paved with such stones, and in the city is no man so hardy to spill blood of man nor beast, for worship of an Image that is worshipped there. In that city dwelleth the Pope of their Law, and they call him Lopasse: he giveth all Dignities and Benefices that fall to the Image: And men of Religion, and men that have Church-livings in that country are obedient to him, as men here to the King. They have a custom in this country, that when a mans Father is dead, whom they will do worship unto, they send after all his Friends, religious Priests, and many other, and they bear the body to an Hill with great joy and mirth, and when it is there, the greatest Prelate smiteth off his head, and layeth it upon a great place of Gold or Silver, and giveth it to his son, and the son taketh it and giveth it to other of his friends, singing and saying many Orisons; and then the Priests and the religious men cut the flesh off the body in pieces, and say Orisons, and the Birds of the country come thither, for they know well the custom, and they fly about them as the Eagles and other Birds that eat flesh, and the Priests cast the pieces unto them, and they bear it away a little from thence, and then they eat it: and as the Priests were wont to sing for souls, Subvenite sancti Dei, so those Priests there sing, with high voice in their Language, in this manner wife, See and behold how good and gracious a man this was, that the Angels of God come for to fetch him, and bear him into Paradise. And then thinketh the Son of his Father that he is greatly worshipped when birds have eaten him: and when there are most plenty of birds there is most worship. And then cometh the son home with all his friends, and maketh them a great feast; then maketh he clean his fathers Scalp, and giveth them drink therein; and the flesh of his fathers head he cutteth off, and giveth it to his most special friends, some a little, and some a little, for dainty. And in remembrance of this holy man that the Birds have eaten, the son keepeth his Scalp for a Cup, and therein drinketh he all his life, in remembrance of his father.

CHAP. CVI.

Of a rich man that is neither King, Prince, Duke,
nor Earl.

AND from this place men go ten dayes journey through
the land of the great Caane, which is a very good Ile
and a great Kingdom, and the King is very mighty. And in
this Ile is a rich man, which is neither King, Prince, Duke,
nor Earl, but he hath each year four thousand Hoyses, cha-
rged with Rice and Coyn and he liveth nobly and richly after the
manner of the country, for he hath fifty Damoysels that serve
him every day at his meat and bed, and do what he will. And
when he sitteth at the Table they bring him meat, and at
each time fide Dishes together; and they sing in the bringing
in a Song, and they cut his meat and put it into his mouth:
and he hath very long Nails on his hands, for that is great
nobility in that country, and therefore they let their Nails
grow as long as they may: and some let them grow so long
that they come about their hands, and that is great Honour
and gentry: and the gentry of a woman is to have small feet,
and therefore so soon as they are born, they bind their feet so
straight, that they cannot wax half as they should. And he
hath a very fair Palace and rich, where he dwelleth, of which
the Wall is two mile about, and therein is many fair Gar-
dens, and all the Pavements of the Hall and Chambers is of
Gold and Silver, and in the midst of one of his Gardens is a
little Hill whereon is a place made with Towers and Pina-
cles all of Gold, and there he will sit often to take the air and
disport, for it is made for nothing else. From this Land men
may go to the Land of Caane.

CHAP. CVII.

How all the Lands, Isles, and Kingdoms before rehearsed, have
some Articles of our Faith.

AND ye shall understand that all these men and folk that
have reason, that I have spoken of have some Articles

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of our Faith ; and though they be oldivers Latins and Beliefs yet they have some good points of our Faith, and they believe in God as the Prophetie saith, *Et converent eum omnes fines terræ*; that is to say And all the Ends of the Earth shall fear him. And in another place, *Omnes gentes servient ei*; That is to say, all Nations shall serve him. But they cannot speak perfectly, but as their natural wit teacheth them, neither of the Son nor of the holy Ghost ; but they can well speak of the Bible, and especially of Genesis, and the Books of Moses. And they say, that those Creatures which they worship are no Gods, but they worship them for the great vertue that is in them, which may not be without the special grace of God: and of Simulacres and Idols, they say that all men have Simulacres, whereby they mean the papists, who have Images of our Lady and others, but they think that they worship the Images of Stones and of Wood, and not the Saints whom they do represent ; for as the Letter teacheth Clerks how they shall believe, so Images and Pictures teach Lay-men : they say also that the Angel of God speaketh to them in their Idols, and doth Miracles, and they say thus : but it is the evil Angel that doth Miracles to maintain them in their Idolatry.

CHAP. CVII.

How Sir *John Mandevile* leaveth many marvels unwritten and the causes wherefore.

There are many other countries where I have not yet been nor seen, and therefore I cannot speak properly of them. Also in countries where I have been, are many marvels that I speak not of, for it were to long a Tale ; and therefore hold you apart at this time with that I have said, for I will say no more of marvels that are there, so that other men that go thither may find enough for to say, that I have not told.

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CHAP. CIX.

What time Sir John Mandevile departed out of England.

AND I John Mandevile Knight, was born in England, in the Town of Saint Albans, went out of my Country, and passed the sea, in the year of our Lord 1332 on St. Michaels day; and have passed through many lands, Isles, and Countries, and now come to rest. I have compiled this Book, and wrote it, the year of our Lord 1364, thirty two years after my departing from my Country. The rather for the pleasure of all such as delight to read the strange and wonderful marvels of other foreign countries, as also for a recreation to all such as shall desire to see either all or some of these countries herein specified and because some things herein spoken of, may seem strange and scarcely credible, therefore I have thought good to make known unto all that will see more proof hereof, in the Book called Mappa mundi, there they shall find the most part of the same ratified and confirmed. And I pray all that shall read this Book, and look for no further proof, to judge favourable thereof, since they shall in concept see as much at home without much pains, as I did after many weary and dangerous Reys passed: and I pray to God of whom all grace cometh, that he will fulfill with his grace, the Readers and Hearers hereof, and save them body and soul, and bring them to his Joy that ever shall last. Amen.

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